Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

Volume 10

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

By

Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm Al-Tha'labī

(d. 427 AH)

Volume 10

Imam al-Thaʿlabiyy (May Allah's mercy be granted to him) stated that Surat Annisāʾ is a Surah which was revealed in Madīnah (Madani Surah)

In the name of Allah. This Surah is a Madani surah. It has 16030 letters, 3745 words, and 176 Ayah.

(997) (Very weak Ḥadīth) Abū Jaʿfar Kāmil ibn Aḥmad Annaḥawiyy said, Abū ʿAmr Muḥammad ibn Jaʿfar Asharūṭiyy said, Ibrāhīm ibn Shārik Alkūffiy said, Aḥmad ibn ʿAbdullah ibn Yunus Alyarboʿiyy said, Sallām ibn Sulaym Almadaʾiniyy said, Hārūn ibn Kathīr via Zayd ibn Aslam via his father, via Abū ʾUmama via ʾUbaiyy ibn Kaʿb stated that Prophet Muḥammad (PBUH) said: "The one who recites Surat Annisāʾ is like someone who gave charity to every single inheritor and will receive a reward like someone who bought a slave in order to set him free. He will be protected from polytheism and Allah will grant him forgiveness."(1)

[Qurʾān 4:1]: ﴿O humanity! Be mindful of your Lord Who created you from a single soul﴾: Adam (PBUH) ﴿and from it He created its mate﴾: Eve, like the verses in Surat Alaʾʿrāf number 189 and Azzumar number 6. ﴿and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another﴾ (219): The people of Alkūfah read 'tatasaʾalūn' with one 'hamzah' due to the word heaviness like 'taʿaūanū' with one letter 'tāʾ'', etc. The rest of Qurrāʾ read it with double letters (mushaddad). ﴿and ⌜honor⌝ family ties﴾ The majority of Qurrāʾ read 'alarḥām' with 'fatḥah'', which means: "Be mindful of the family ties by never severing them". Annakhʿiyy, Yaḥīā ibn Wathāb, Talḥah ibn Muṣarif, Qatādah , Alʾaʿmash, and Ḥamzah read it with 'kasrah', which means: "By the family ties", such as: "I ask you to do that by family ties", and "I ask you by Allah and by family ties." The first Qirāʾah is sounder and more eloquent because

(1) **[997] The assessment of the reliability of the chain of transmitters:**
- It is a very weak Ḥadīth as its chain contains Sallām ibn Sulaym who is Matrūk (abandoned) and Hārūn who is Majhūl (unknown).

The authentication of Ḥadīth:
- I could not find its authentication.

Arabs mostly do not add another word by means of conjunction in such case of ‘majrūr noun except by using the letter ‘bāʾ’ again with the second word: “I passed by you and by Zayd”. They may also add a noun by means of conjunction in the case of ‘manṣūb noun’ like the following poetry: “O my people, why should I have nothing to do with Abā Zuʾayb?”, the poet made the word ‘Abā’ manṣūb.

It is linguistically possible to add by means of conjunction if the noun is majrūr in rare cases like the following poetry: “We deserve reproach and criticism … you can go forward then and never feel amazed by surprising events!”, the poet added the word ‘ayām’ by means of conjunction without using the letter ‘bāʾ’ even when it was a ‘majrūr noun. (The Qirāʾah of ‘Alarḥam’ as a ‘majrūr noun’ is an authentic ‘mutawātir’ Qirāʾah, which cannot be rejected because Arabs rarely used the word in that way).

Alfarrāʾ chanted about a group of Alansar: “We hang our swords on the huge pillars … we can feel the wind passing between our heels and swords (due to their great heights)”, the poet added the word ‘kaʿb’ by means of conjunction to a ‘manṣūb noun’ without using the letter ‘bāʾ’. (220)

ʿAbdullah ibn Yazeed Almuqri’ read ‘alarḥam with ‘dammah’ by means of starting a new sentence to show that the previous sentence ended at ﴿ in Whose Name you appeal to one another﴾ to start a new sentence with ‘alarḥām’. This is equivalent to saying: “Zayd must be treated generously” and “Zayd was hit by me”, in both statements, Zayd was ‘marfūʿ’ because the word is in the beginning of the sentence.

Sometimes, Arabs make words ‘marfūʿ’ if they are in sentence of warning or encouragement. Alfarrāʾ said: “A tribe that has ʿumayrah … ʿumaiyr is one of them along with the bloodthirsty one. They are worthy of defense … when the hero asks for weapons.” The poet used the word ‘weapons’ twice to show encouragement and request which mostly will make the word ‘majrūr’ but in this case, he made it ‘marfūʿ’, which proves that it is possible to do so linguistically.

﴿Surely Allah is ever Watchful over you﴾ watchful may mean protector; the word 'raqīb' is based on the morphological balance of 'faʿīl' which has the meaning of 'faʿil' (doer).

[Qurʾān 4:2]: ﴿Give orphans their wealth﴾ Muqātil and Alkalbiyy said: "The verse was revealed about a man from the tribe of Ghaṭafān. He used to have a lot of money which was the wealth of a rich orphaned fraternal nephew. When the orphan reached maturity, he asked for his wealth but the uncle refused to give him anything so they went to the Prophet (PBUH) to raise a dispute about their case, therefore Allah revealed this verse. When the uncle heard the verse, he said: "We obey Allah, we obey the Messenger, and we ask Allah to protect us from great sins", then he gave his nephew's wealth back to him so the Messenger of Allah (PBUH) said: "The one who is saved from the selfishness of their own souls and obeys his Master in such manner, deserves to be blessed with Jannah." When the nephew received his wealth, he spent it all in the cause of Allah so the Messenger of Allah (PBUH) said: "The reward is guaranteed and the evil deeds will be accounted for." People asked: "O Messenger of Allah, the guaranteed reward is clear but how is it that there are evil deeds while all the wealth was spent in the cause of Allah?" The Messenger of Allah said: "The reward is for the young man and the evil deeds are for the parents." (The Ḥadīth is without a chain of narration).

Give 'ʾĀtū' is directed to the guardians and trustees of the orphan. The word 'orphans' is used for those who passed the age of maturity by means of metaphoric expression. Allah says: ﴿And the magicians fell down, prostrating﴾, the magicians were no longer magicians when they prostrated but they were called according to their previously known title before prostration. The same applies to ﴿Give orphans their wealth﴾ which means: "Give those who were orphans their wealth after reaching maturity", ﴿if you feel they are capable of sound judgment﴾ like the other verse: ﴿Test ʿthe competence ofʾ the orphans﴾.

"and do not exchange your worthless possessions for their valuables﴾: "Do not exchange their impermissible wealth for your permissible wealth", like

the verse: ﴿Good and evil are not equal﴾. There are different opinions with regards to the definition of such exchange. Saʿīd ibn Almusayib, Annakhʿiyy, Azzuhriyyy, Assudiyy, and Aḍaḥāk said: "The guardians and trustees of the orphans used to take their valuable properties and replaced that with low quality possessions. A trustee may take a big sheep from the wealth of the orphan and replace it with a weak one and he may take the intact currencies and replace them with counterfeited ones, he may say: 'This Dirham is in the place of the other Dirham', this is the forbidden exchange mentioned in the verse."

ʿAṭāʾ said: "Do not win in a transaction with your orphan; he is still an inexperienced child." Ibn Zayd said: "The people of Jāhilīah used to prevent women and children from taking their shares of the inheritance. The oldest man used to take all the inheritance. Ibn Zayd recited the verse: ﴿the orphan women you deprive of their due rights but still wish to marry, also helpless children﴾: you do not let them inherit anything." Ibn Zayd said: "The share of inheritance is the permissible share but the extra wealth is the evil, impermissible share." (221)

Mujāhid and Badhān said: "Do not be in a hurry to earn impermissible wealth before it comes to you in a permissible way."

﴿nor cheat them by mixing their wealth with your own﴾ the word 'ilā' is used here to mean the letter 'maʿa' like the verse: ﴿Who will stand up with me for Allah?﴾, 'for' in the verse was 'ilā' in Arabic. Almūfaḍal chanted to Salamah ibn Alkharshab Alanmariyy: "They block the domes along with the peaks of protective trees … they do their best so their bodies lost strength." The poet used the letter 'ilā' which means 'with' 'maʿa' in this context. (Alqurṭubiyy refused that 'ilā' can be used to mean 'with'. He stated that 'ilā' means adding the orphan's wealth to the guardian's wealth).

﴿For this would indeed be a great sin﴾ 'Ḥawban' means a great sin. There are three dialects of this word. The majority of Qurrāʾ read 'Ḥawban' with 'dammah' which is the dialect of the Messenger (PBUH) and people of Ḥijaz.

(This is the Qirāʾah of the ten Qurrāʾ and other Qirāʾahs are unauthentic * Qirāʾah Shādhah*)

The proof of that is: (998) (Weak Ḥadīth) Abū Ḥafṣ Aljūriyy said, Abū ʿAliyy Alḥarawi said, ʿAliyy ibn ʿAbd-Alʿazīz said, Abū ʿUbayd said, ʿAbbād via Wāṣil, the free slave of Abī ʿUyainah stated that he asked Ibn Sīrīn about the Qirāʾah of 'Ḥawban' so he said: "Abā Ayūb wanted to divorce ʾUm Ayoub so the Messenger of Allah (PBUH) said: "The divorce of ʾUm Ayoub is a great sin (Ḥawb)."(1)

Alḥassan read it 'Ḥawban' with 'fatḥah' in the letter 'ḥāʾ', which is the dialect of Tamīm. Ubaiyy ibn Kaʿb read it 'Ḥāba' as a 'maṣdar (a noun derived from a verb)' like the word 'alqal'. It can also be a noun like 'azzād, alʿād, and alghār'. The sin is called: 'Ḥawb, Ḥūb, and Ḥāb.' When the word is also used for the meaning of a tail 'adhnāb' then it can be a 'maṣdar or noun. It is also called: 'Ḥāb, yaḥūb, Ḥawban, ḥāban, and ḥīābah': these are used for a person who commits a sin. Abū Muadh said: "We reached a place which was very close to Madīnah and saw a man throwing a gecko so a little girl said: "O Ḥajj, do not kill it or else you will have committed a great sin; it doesn't harm anyone."

The killer is called 'Ḥāʾib according to the narration of Alfarrāʾ via Banū Assad.

---

(1) **[998] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it is Mursal (severed). In addition, the Shaykh of the compiler was not exposed to Jarḥ or Taʿdīl (no criticism or praise was raised about him).
- See: (Ar-Riwāyāt al-Musnadah ʿInd ibn Kathīr) 1/13 by Dr. Ghālib al-Ḥāmiḍiy.

The authentication of Ḥadīth:

- It is mentioned by Ad-Dūriy in (Juzʾ Qirāʾāt an-Nabiy (P.B.U.H) (p.82) (30) from the way of Ḥammād ibn Zayd from Wāṣil from Muḥammad ibn Sīrīn, follwowing the same chain. It is also mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 25/136.
- Moreover, it is mentioned by Abū Dawūd in (Al-Marāsīl) (p. 197) (233) and Ibn Mardawayh as in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/425 by Ibn Kathīr. Both narrations come from ʿAwf from ʾAnas ibn Sīrīn as he said: I was told that Abū ʾAyyūb wanted to divorce ʾUmm ʾAyyūb…. Then, he mentioned it. The narrators of this narration are reliable.

ʾUmayah ibn Alʾaskar Allaythiyy had a son who travelled to Madīnah without taking his permission so he chanted: "If they ambushed him … they will be wrongdoers and murders." The poet used the word 'Ḥāb' which means killing in this context.

Another poet said:

"He controlled his tongue … he hasn't engaged in futile arguments and never used evil speech."

A poet said:

"Her son from Khuzaima relates to both of us …; but our family ties are disintegrated. Indeed, her husband was her greatest sin."

Another poet said:

"Do not use foul language and do not fall into injustice … via showing arrogance. It is for sure a great sin to be arrogant."

[Qurʾān 4:3]: ﴿If you fear you might fail to give orphan women their ⌜due⌝ rights﴾ there are different opinions about the interpretation of the verse and the reason for its revelation.

Some stated the following: "If you fear you might fail to give orphan women their due rights if you were to marry them, then marry other women that Allah made permissible for you to marry."

(999) ʿAbdullah ibn Ḥāmid said, Aḥmad ibn Muḥammad ibn Alḥassan said, Muḥammad ibn Yaḥīā said, ʿAbd-Arrazāq said, Maʿmar via Azzuhriyy via ʿUrwah asked ʿĀʾishah (May Allah be pleased with her) about the interpretation of ﴿If you fear you might fail to give orphan women their ⌜due⌝ rights﴾, so she said: "My sororal nephew, It is about an orphaned girl under the custody of her trustee who got attracted to her wealth and beauty and (222) wants to marry her with dowry less than other women of her status. So such trustees were forbidden to marry them unless they treat them justly by giving them their full Mahr. The command was also about marrying other women."(1)

(1) **[999] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators that is mentioned by the compiler is Ṣaḥīḥ (authentic) if his Shaykh is reliable. Moreover, Al-Bukhāriy and Muslim mentioned this narration as

Alḥassan said: "A man from Madīnah who is a trustee and caretaker of orphans, may say: 'I do not want a stranger to enter my home and benefit from the wealth of the orphans', then he plans to marry them for their wealth despite not feeling attracted to any of them. Then he mistreats them and waits for their death to take over their wealth, therefore Allah, the Almighty prohibited these actions and revealed this verse."

ʿikrimah said: "A man from Quraysh may marry ten women or more or less, then if he needs money to support his wives, he spends the wealth of the orphaned girl. Therefore, Allah commanded them to marry only up to four wives to prevent them from being in need of the wealth of the orphaned girl." This is the narration of Ṭāwūs s via Ibn ʿAbbās and the meaning of the narration of ʿaṭīah via Ibn ʿAbbās, too."

Others stated that people used to keep away from the wealth of orphans but stayed lenient with the wealth of orphaned women by marrying them at will and some men treated them fairly and others treated them unjustly. When they asked about the ruling of the wealth of orphans, Allah revealed "Give orphans their wealth" and also "If you fear you might fail to give orphan women their ⌜due⌝ rights". The verse means: "As you feared failing to give orphans their due rights, you should also fear failing to give orphaned women their due rights by not marrying them. Do not marry a number of women that you cannot take care of, because women are like orphans who are weak and unable to protect their rights. Why are you paying attention only to obedience to Allah regarding one thing but still disobey Him regarding another thing?" This is the opinion of Saʿīd ibn Jubayr, Qatādah , Arrabīʿ, Aḍaḥāk, Assudiyy, and a narration of Alwālibiyy via Ibn ʿAbbās.

Ṣaḥīḥ, which will be mentioned later.

- Thea authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Partnership, chapter of Partnership with orphans and inheritors (2494), Muslim in the book of the Prophet's Tafsīr (3018), An-Nasāʾiy in the (Tafsīr) 1/360 (110), and ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān) 1/145 from different ways from Az-Zuhriy with his own wording.

Alḥassan also said: "They were afraid of marrying orphaned women like their fear of consuming the wealth of orphans. Therefore, Allah, the Almighty revealed this verse." The verse shows that marrying these mature orphaned women is permissible because Allah made it permissible to marry only up to four wives based on the capacity of the husband to be able to treat the orphaned women justly without taking from their wealth.

﴿If you fear﴾ is directed to the caretakers. ﴿you might fail to give orphan women their ˹due˺ rights﴾ then marry them but do not have more than four wives to be able to treat them justly. ﴿then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice then ˹content yourselves with˺ one.﴾

Ibn ʿAbbās said: "Allah made a limit of four wives for the protection of orphans."

Mujāhid said: "As you were afraid of failing to give the rights of orphans due to your belief and faith, then you should also be afraid of committing fornication, so you can marry those who are permissible for you."

Allah made a limit of the number of wives because they used to marry without restrictions, therefore Allah, the Almighty revealed: ﴿If you fear you might fail to give orphan women their ˹due˺ rights﴾.

Ibrāhīm Annakhʿiyy read 'tuqsiṭū' with 'fatḥah' on the 'tāʾ'', which also means justice. Azzajāj said: "Qasiṭ and Aqsaṭ' have the same meaning but Aqsaṭ is more eloquent if used in the context of justice and Qasiṭ in the context of injustice.

This meaning of the Qirāʾah of Ibrāhīm may be understood according to that if it means 'injustice' and if the word 'no' has no effect on the meaning.

'Yatāmā' is the plural form of the masculine and feminine nouns of the word 'yatīm' (orphan)

﴿then marry﴾ Ibn Abī ʿAblah read the Arabic word 'man' instead of 'mā' because 'mā' is for the inanimate objects and animals. But 'man' refers to

humans and sentient beings (like angels). The ones who read ‘mā’ have two justifications:

1 - ‘Mā’ refers to the verb and doesn’t refer to the object: “then get married to women who you can permissibly marry”. This is equivalent to saying: “take (mā) what you want from my slaves”.

2 - ‘Mā’ and ‘man’ are used interchangeably by Arabs. Allah, the Almighty says: ﴿And by heaven and (ma) ˹the One˺ Who built it﴾ and other verses in Surat Ash-Shams. Allah says: ﴿(Minhom) Some of them crawl on their bellies﴾. Abū ʿAmr ibn Alʿalaʾ narrated that when the people of Makkah heard the thunder, they used to say: “Glory be to (ma) the One who is glorified by the thunder”. Allah the Almighty says: ﴿Pharaoh asked, ﴿And (ma) what is ‘the Lord of all worlds’?﴾.

﴿then marry other women of your choice﴾ Ibn Abī Isḥāq, Aljuḥduriyy, Alʾaʿmash, and Ḥamzah read ‘ṭāb’ with ‘imalah’ (slanting). In the Muṣḥaf of Ubaiyy ‘ṭīb’ is pronounced with ‘yāʾ’’ which is evidence for imalah.

﴿two, three, or four.﴾ This form of ‘mathnā, thulāth and rubāʿ’ is mamnūʿ min as-ṣarf ‘diptote’. There are different dialects like: ‘mawḥad, mathnā, mathlath, marbaʿ, uḥād, thunaʾ, thulāth, rubāʿ, uḥād, thunā, thulāth, and rubāʿ such as: ʿUmar and zufar. Annakhʿiyy also read this verse in this way. This form isn’t used with numbers above four, other than the poetry of al-Kumayt: “They haven’t prevented you … so you stabbed more than ten men.” The poet used ‘ʿishārā’ for ten.

The word ‘wa (and) is used here to mean ‘ʾaw’ (or). Allah the Almighty says: ﴿Say, ˹O Prophet,˺ ﴿I advise you to do ˹only˺ one thing: stand up for ˹the sake of˺ Allah—individually or in pairs﴾ and Allah also says: ﴿with wings—two, three, or four﴾. The maximum number of four wives is the consensus of all scholars as the ruling of marriage for the Prophet is only specific to him.

(1000) (Very weak narration) ʿAbdullah ibn Ḥāmid Alwazān said, Aḥmad ibn Muḥammad ibn Shādhān said, Jayʿawih ibn Muḥammad said, Ṣāliḥ ibn Muḥammad via Muḥammad ibn Marwān via Alkalbiyy said,

Ḥumayḍah ibn Ashamardal stated that Qays ibn Alḥārith told him that he was married to eight wives then when this verse was revealed, he said: "O Messenger of Allah, Allah revealed to you the limit of marriage to free women, which is four wives, but I am married to eight wives." Prophet Muḥammad (PBUH) said: "Divorce four and keep four". He said: "I went back to my house and divorced those who haven't given birth to a child and kept the ones who gave birth to children. Whenever I divorce one of them, she said: "I ask you by Allah and by our intimacy!", I divorced four and kept four women."(1)

(1) [1000] **The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Al-Kalbiy and Ḥumayḍah on whom the Ḥadīth relies. In addition, the chain that is mentioned by the compiler contains As-Suddiy aṣ-Ṣaghīr and Ṣāliḥ ibn Muḥammad who are accused of lying. It also contains Jayʿūbah and ʾAḥmad ibn Shādhān who are Majhūl narrators. Therefore, its chain is Muẓlim (dark).
- However, the narration of Ghaylān is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 8/359 (923), Ad-Dāraquṭniy in (As-Sunan) 3/270 and Abū Yaʿlā in (his Musnad) 2/292 from the way of Saʿīd ibn Manṣūr from Hushaym from Al-Kalbiy from Ḥumayḍah, following the same chain.
- It is also mentioned by Abū Dawūd in the book of Divorce, chapter of the one who converts to ʾIslām while he is married to more than four women or two sisters (2241), Ibn Mājah in the book of Marriage, chapter of the man who converts to ʾIslām while he is married to more than four women (1952), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/183 from the way of Wahb ibn Baqiyyah that he said: Hushaym informed us from Ibn Abī Laylā from Al-Kalbiy from Ḥumayḍah, following the same chain.
- However, this Ḥadīth has a Shāhid narration (a witness narration) from the narration of Ghaylān ath-Thaqafiy that he converted to ʾIslām while he was married to ten women. Upon that, the Messenger of Allāh (P.B.U.H) commanded him to keep four women only. This narration is mentioned by Ash-Shāfiʿiy in (Al-ʾUmm) 2/351, ʾAḥmad in (Al-Musnad) 13/2 (4690), At-Tirmidhiy in the book of Marriage, chapter of what is related to the man who converts to ʾIslām while he is married to ten women (1128), Ibn Mājah in the book of Marriage, chapter of the man who converts to ʾIslām while he married to more than four women (1953), Abū Dawūd in (his Marāsīl) (p. 197), and Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) (1277) from different ways from Maʿmmar from Az-Zuhriy from Sālim from Ibn ʿUmar.… Then, he mentioned it.

﴿But if you are afraid﴾ some stated that the meaning is fear and others stated that it is knowledge ﴿you will fail to maintain justice﴾ with the four wives then ﴿˹content yourselves with˺ one﴾ most of the Qurrāʾ read 'wahidah' with 'dammah': "Content yourselves with one". As Allah says: ﴿If two men cannot be found, then one man and two women of your choice will witness﴾. (224)

﴿or those ˹bondwomen˺ in your possession﴾ slave-women who were taken as prisoners of war, because your responsibility towards them is not like free women. There is no limit of marrying slave-women and equality of financial treatment of them is not mandatory (there is no proof for that in the Qurʾān and in the Prophetic tradition).

The word 'aymān' 'right hands' is a metaphor for possession. Some linguists said: "The word 'aymān' refers to 'oaths' which are taken by the man and followed by the bondswoman. The evidence used by these linguists is: "Oath 'nadhr' is not acceptable if you intend to commit a sin or take an oath about something that you do not possess.

﴿This way you are less likely to commit injustice.﴾

(1001) Abū Bakr Aljawzaqiyy said, Abū ʿUthmān Albaṣriyy said, Abū Muḥammad Alḥusayn ibn Alḥassan ibn Almuhājir said, Duḥaym said, Muḥammad ibn Shuʿayb said, ʿUmar ibn Muḥammad via Hishām ibn ʿUrwah via his father via ʿĀʾishah (May Allah be pleased with her) stated that Prophet Muḥammad (PBUH) interpreted "this way you are less likely to commit injustice" as: "this way you are less likely to trespass (tajūrū)."(1)

(1) **[1001] The assessment of the reliability of the chain of transmitters:**
- Its chain contains Abū ʿUthmān al-Baṣriy whom I could not exactly know his identity. It also contains Muḥammad ibn Shuʿayb who is Ṣadūq.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭaḥāwiy in (Sharḥ Mushak al-ʾAāthār) (5016), Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 9/338 (4029) and Ibn ʿAdiy in (Al-Kāmil) 6/25 from the way of Duḥaym, following the same chain.

(1002) (This is not a Hadith, it is the opinion of Mother ʿĀʾishah) Alḥusayn ibn Muḥammad ibn Alḥusayn said, Mūsā ibn Muḥammad ibn ʿAliyyibn ʿAbdullah said, ʿAbdullah ibn Muḥammad ibn Sinan said, Duḥaim said, Muḥammad ibn Shuʿayb said, ʿUmar ibn Muḥammad Al`asqalani via Hishām ibn `Erwa via his father via ʿĀʾishah (May Allah be pleased with her) stated that the Prophet (PBUH) interpreted "this way you are less likely to commit injustice" as: "this way you are less likely to turn away towards injustice (tamilo)". Most of the scholars interpreted the verse in this way.(1)

Muqātil said: "'Ta`olo' is the dialect of Jurhom: "A balance that is tilted means ''A'il' in Arabic."

`Uthaman ibn `Affan (May Allah be pleased with him) responded to people of Alkuffa who falsely accused him by saying: "I am not strictly like a balance that never gets tilted."

ʿikrīmah chanted to ʿAliyy ibn Abī Tālib saying: "He is truthful like a balance that never gets tilted … he also never commits the smallest injustices."

Mujāhid said: "this way you are less likely to go astray." Alfarrāʾ and Alaṣam said: "Do not transgress the limits that are mandated by Allah."

''Aol' originally means exceeding the limits like 'Al`aol' in Islamic inheritance. (`Aol is applied when the shares exceed the heritage)

Al-Shafi`i said: "Not to have too much children", no one said that other than him. The right expression about a person who has too much children is: "A`al so he is ya`eel"

---

(1) **[1002] The assessment of the reliability of the chain of transmitters:**

- The chain of narrators that is mentioned by Ath-Thaʿlabiy is not Ṣaḥīḥ as it contains Ibn Sinān who is a liar and Abū ʿUthmān al-Baṣriy whom I could not find. The correct chain is up to ʿAāʾishah (may Allāh be pleased with her) as Abū Ḥātim stated.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/860 from the way of Muḥammad ibn ʿAwf al-Ḥimṣiy and ʿAllān ibn al-Mughīrah al-Miṣriy as they said: Duḥaym related to us…, following the same chain. Then he said: my father said: this is a wrong chain, and the correct chain comes from ʿAāʾishah as a Mawqūf Ḥadīth which is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/240 from Abī Mālik.

Abū Ḥatim said: "Al-Shafi`I was more knowledgeable of the Arabic language than all of us; it is probably an Arabic dialect.

(1003) Our teacher, Abū Alqassim ibn Ḥubaib stated that he asked Aba Amr adoori about this because he was an unmatchable, prominent scholar of language so he said: "This is the dialect of Ḥemiar", then he chanted: "Death comes to every person … even if he has many children and farm animals."(1) The word 'wi`al' meant having too much children and animals.(2)

Abū `Amr ibn Al`ala' said: "The dialects in Arabic are so many, so I am afraid of falsely accusing someone of solecism."

Talḥa ibn Muṣarif read it as 'To`ilo'. This is an evidence for the opinion of Al-Shafi`i . Some of them read it as 'ta`ilo' which means: "So you do not become poor." A poet said: "The poor man never knows the time of richness … and the rich man never knows the time of poverty." The poet used the word 'ya`il'. Tawoos read it 'ta`talo' which means disease or defect. (The vast majority of scholars interpreted the word as: trespassing, going astray, and turning away towards injustice).

(1004) (This narration is weak but the Hadith is sound based on another narration) Ibn Fanjawīh said, Abū Ḥudhaifa Aḥamad ibn Muḥammad ibn ʿAliyy said, Zakarīā ibn Yaḥīā ibn Yaʿqūb Almaqdisiyy said, Muḥammad ibn Yaḥīā (225) Azzʿfarāniyy said, Abū Alwalīd said, Hammām via Qatādah via Annaḍr ibn Anas via Albashīr ibn Nahik via Abī Hurayrah stated that Prophet Muḥammad (PBUH) said: **"When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down."**(3)

---

(1) **The assessment of the reliability of the chain of transmitters:**
- The Shaykh of Ath-Thaʿlabiy is criticized, and Abū ʿAmr is a linguist who was not exposed to Jarḥ or Taʿdīl.
- In addition, this verse of poetry was mentioned by Abū Ḥayyān in (Al-Baḥr al-Muḥīṭ) 3/173, but I could not know the one who said it.

(2) **[1003]**
- Al-Qurṭubiy mentioned this Ḥadīth in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 5/22.

(3) **[1004] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators mentioned by the compiler is weak as it contains some narrators who were not exposed to Jarḥ or Taʿdīl and other narrators whom I could not find. However, the chain of this Ḥadīth is Ṣaḥīḥ from another way as mentioned later.

[Qurʾān 4:4]: ﴿Give women ˹you wed˺ their due dowries graciously﴾ Alkalbiyy and some scholars stated that this verse is directed to the guardians because they used to take all the dowry of the woman if she married a man from the same tribe. But if the husband wasn't from the same tribe, then they placed the woman on a camel and counted this camel as the share of her dowry that she can own. Some Arabs used to congratulate a man who just had a newly born girl as follows: "Congratulations on 'annafijah'", because the guardian used to ask for a camel as a dowry for the woman then he takes the camel for himself. Annafijah means: the one who causes more profit and increases the wealth.

A woman was complimenting her husband by saying: "He never takes the dowry of our daughters; he never does like other people."

Allah the Almighty then revealed a verse to prevent the guardians from doing such sinful acts. They were commanded to give the dowry to the women.

Alḥaḍramiyy said: "The guardian used to marry his sister to a man who marries his sister to him provided that they do not give dowry. Therefore, Allah commanded them not to do so without specification of the dowry on the marriage contract ''aqd'.

Prophet Muḥammad (PBUH) said: **"There is no Shighār in Islam."** Shighar means that a guardian marries his daughter to a man who marries his sister to him provided that they do not give dowry.

Others stated that the verse is directed to husbands. They were commanded to give their wives their due dowries which are the compensation for the sexual intercourse. This opinion is more sound and clearer than other opinions. This is the opinion of the vast majority of scholars as it matches

---

The authentication of Ḥadīth:

- It is mentioned by Abū Dawūd in the book of Marriage, chapter Dividing (Fairly) Between One's Wives (2133), Ibn Mājah in the book of Marriage, chapter of Dividing one's time among wives (1969), Ad-Dāramiy in (As-Sunan) 3/1415 (2252), Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 10/7 (4207) and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/297. All of them narrated it from the way of Hammān from Qatādah with the same chain, which is Ṣaḥīḥ chain of narrators.

the apparent meaning of the verse. Before this verse, Allah, the Almighty, directed it to the husbands.

'Ṣadūqāt' means dowries. The singular form is 'Ṣaduqah'. The plural form has 'fatḥah' on the 'Ṣād' and 'dammah' on the 'dāl', which is the dialect of Al-ḥijāz and Tamīm. They say: "Ṣaduqah" with 'dammah' on the 'ṣād' and 'sukūn' on the 'dāl'. They say "Ṣaduqat" with 'dammah' on the 'ṣād' and 'sukūn' on the 'dāl'. They also say "ṣuduqat" with 'dammah' on the 'ṣad and dāl' like 'ẓulma and ẓulumāt' and in the Qurʾān there is 'almathulāt' which is the dialect of people of Al-ḥijāz with 'fatḥah' on the 'mīm' and 'dammah' on the 'thāʾ'. The singular form of it is 'muthla'. 'muthla', 'muthlat', and 'muthulat' are according to the dialect of Tamīm.

'Niḥlah' means an obligation according to Qatādah. Ibn Jurayj and Ibn Zayd said: "A specified obligation." Abū ʿUbayd said: "A dowry cannot be anything but a specified obligation." Alkalbiyy said: "A gift and a present." Abū ʿUbayd said: "Generously." Azajāj said: "Devotedly."

There are two dialects of this word: 'niḥlah and nuḥlah'. The word originally means a bounty. Niḥlah is 'manṣūb' due to a state of explanation or based on being a 'maṣḍar'.

(1005) Abū ʿAbdullah Alḥusayn ibn Muḥammad ibn Alḥusayn Addynauriyy told me inside my home, Abū ʿAliyy Aḥmad ibn Muḥammad ibn Harūn Alhamadhani said, Abū Muslim Alkajī said, Abū ʿĀṣim Annabīl via ʿAbd Alḥamīd ibn Jaʿfar via Yazīd ibn Abī Ḥabīb via Marthad ibn ʿAbdullah via ʿUqbah ibn ʿĀmir stated that the Messenger of Allah (PBUH) said: **"The conditions that are most deserving of fulfillment, are those by means of which the private parts become allowed to you."**(1)

(1) **[1005] The assessment of the reliability of the chain of transmitters:**
- Its chain contains ʔAḥmad ibn Muḥammad ibn Hārūn whom I could not find, but the Ḥadīth is Ṣaḥīḥ as stated later.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Marriage, chapter of the conditions of marriage (5151), Muslim in the book of Marriage, chapter of fulfilling the conditions of Marriage (1418), An-Nasāʔiy in (As-Sunan al-Kubrā) 3/322 (5531), and others. This is narrated from the way of Yazīd ibn Abī Ḥabīb, following the same chain.

(1006) (Weak Hadith) Alḥusayn ibn Muḥammad ibn Alḥusayn said, Hārūn ibn Muḥammad ibn Hārūn Alʿaṭār said, Ḥāzim ibn Yaḥīā Alḥalawaniyy said, Yusuf Aṣaffār Alkufiyy said, Yusuf ibn Muḥammad via ʿAbd-Alḥamīd ibn Zīād ibn Ṣuhayb via his father via his grandfather Ṣuhaib stated that the Messenger of Allah (PBUH) said: **"The one who takes a loan with the intention of not giving it back will meet with Allah (in the Day of Judgment) as a thief. And the one who specifies a dowry for a woman with the intention of not giving it to her will meet Allah (in the Day of Judgment) as a fornicator."**(1)

---

(1) **[1006] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as Yūsuf ibn Muḥammad and ʿAbd al-Ḥamīd who are weak, and Ziyād is Majhūl. In addition, the fact that they heard from each other is differed upon. Moreover, Aḍ-Ḍiyāʾ considered its chain as weak in (Al-ʾAḥādīth al-Mukhtārah) 8/70.

The authentication of Ḥadīth:

- It is mentioned by Ibn Mājah in the book of Charity, chapter of One Who Takes A Loan With No Intention Of Repaying It (2410), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 8/34 (7301), Aḍ-Ḍiyāʾ in (Al-ʾAḥādīth al-Mukhtārah) 8/70 (65), Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 3/402 (5548) and Ibn al-Jawziy in (Al-ʿilal) 2/624. All of them narrated it from the way of Yūsuf ibn Muḥammad from ʿAbd al-Ḥamīd ibn Ziyād from his father from his grandfather. They mentioned the first sentence of the Ḥadīth only.
- In addition, it is mentioned with the same chain by ʾAḥmad in (Al-Musnad) 4/332 (18932) and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/242 from the way of Hushaym from ʿAbd al-Ḥamīd ibn Jaʿfar from Al-Ḥasan ibn Muḥammad from a man from An-Nimr ibn Qāsiṭ from Ṣuhayb. They mentioned the second sentence of the Ḥadīth only.
- The narrators of the previous chain are reliable except for the man who was not named.
- Moreover, it is mentioned by Ibn al-Jawziy in (Al-ʿilal al-Mutajāhiyah) 2/624 from the narration of Abū Hurayrah with the same chain. However, this narration is not Ṣaḥīḥ because its chain contains Muḥammad ibn ʾAbān who is Matrūk according to Ibn al-Jawziy.
- In (Majmaʿ az-Zawāʾid) 4/284, Al-Haythamiy said: this Ḥadīth is narrated by ʾAḥmad and Aṭ-Ṭabarāniy, and the chain of the narrators of ʾAḥmad's narration contain a man who was not named, but the rest of the narrators are reliable. For the chain of narrators of the Aṭ-Ṭabarāniy's narration, it contains some narrators whom I do not know.
- However, Al-ʾAlbāniy (may Allāh shower His Mercy on him) rendered it Ṣaḥīḥ in (Ṣaḥīḥ ibn Mājah) 2/52.

﴿But if they waive some of it willingly﴾ if they willingly waive some of the dowry as a gift for you. The verb was taken from the self 'nafs' to the possessors of these selves 'nufūs' which is mentioned in a state of 'tamīz' (disambiguation). Therefore, the word 'nafs' is still a singular noun like: 'Ḍāq bihi dharʿan' (he was fed up with him) and 'Qar bihi ʿAaynan' (his heart was put at ease by him). Allah, the Almighty says: ﴿He was distressed and worried by their arrival﴾ and Allah also says: ﴿and put your heart at ease﴾.

Some of the grammarians of Kūfah stated that this word 'nafs' is singular but it has the meaning of a plural noun. Arabs' speech is full of many examples like this one. The poet said: "The road is filled with dead camels … the bones are white and the skins are untanned." The poet used the singular form of skin and untanned but he meant the plural form of them.

Another poet said: "There are bones in your throats … and we are in a state of despondency." The poet used the singular form of bones but he meant the plural form of it.

Some of the grammarians of Albaṣrah stated that 'nafs' means 'hawā' (desires). 'Hawā' is a 'maṣdar' (a noun that is derived from a verb) and the 'maṣdar' doesn't come in the plural form.

﴿then you may enjoy it freely with a clear conscience﴾ Alḥaḍramiyy stated that some people were afraid of falling into sin by taking a portion of the dowry given to their wives, therefore, Allah, the Almighty revealed: ﴿But if they waive some of it willingly﴾ without coercion or deception ﴿then you may enjoy it freely with a clear conscience﴾ the word 'hanaʾat' is used with camels, which means the treatment of the camel infected by scAbīes via tar. The word is also used with food that is healthy and therapeutic. The food has 'hanaʾanī' or 'yuhaniʾoniī' with 'fatḥah' on the 'nūn' with the past tense and it has 'kasrah' on 'nūn' with the future tense. The word can be used also for the opposite meaning but this usage is scarcely found in Arabic literature. The 'maṣdar' is 'hanaʾ'. They say: "hanaʾanī and 'maraʾanī' without the letter 'alif'. But they say: "amraʾanī, if the usage is for the singular. Alhaniʾ is the good

and palatable food which has nothing that spoils it. ʻAlmarīʾ' is something that has a good consequence which is completely digested and isn't harmful or unhealthy. It is something that doesn't have harm in this world and in the hereafter. The evidence for that meaning is:

(1007) (Weak Ḥadīth) Abū ʿAbdullah Alḥusayn ibn Muḥammad ibn ʿAbdullah Athaqafiyy Alḥāfiẓ told me in my house, Aḥmad ibn Jaʿfar ibn Ḥamdān ibn ʿAbdullah said, Muḥammad ibn Isḥāq Almasūḥi said, Sahl ibn ʿUthmān said, Abū Mālik via Juwaybir via Aḍaḥāk via Ibn ʿAbbās stated that he asked the Messenger of Allah (PBUH) about this verse: "But if they waive some of it willingly", so he said: "If she generously and willingly waives her right without coercion, then a judge cannot give a verdict against the husbands and they won't be held accountable for a sin before Allah in the Day of Judgment."(1)

(1008) Alḥusayn ibn Muḥammad said, Muḥammad ibn Khalaf ibn Ḥayān said, Isḥāq ibn Muḥammad said, his father said, Ibrāhīm ibn ʿīsā said, ʿAliyy ibn ʿAliyy via Abī Ḥamzah stated that 'Haniʾan' means without sin and 'marīʾan' means without ailment.(2)

(1009) (Weak Ḥadīth) Alḥusayn ibn Muḥammad said, Aḥmad ibn Ibrāhīm via Shadhan said, ʿUmar ibn Aḥmad Alqaṭan said, Muḥammad ibn Ismāʿīl said, Wakīʿ said, Sufyān via Assudiyy via Yaʿqūb ibn Almughīrah ibn Shuʿbah via ʿAliyy (May Allah be pleased with him) said: "If any one of you has an ailment, you can ask your wife to give you three Dirhams of her dowry

(1) **[1007] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Abū Mālik and Juwaybir.

The authentication of Ḥadīth:
- It is mentioned by Al-Wāḥidiy in (Al-Wasīṭ) 2/11 from the way of Sahl ibn ʿUthmān from Abī Mālik, following the same chain.

(2) **[1008] The assessment of the reliability of the chain of transmitters:**
- Its chain contains some Majhul narrators. In addition, ʾIsḥāq ibn Muḥammad's narrations are not a proof, and ʾIsḥāq's father is Matrūk. Moreover, Abū Ḥamzah is from the Rāfiḍites (A branch of the Shiʿites with special beliefs that are contrary to the Qurʾān and the sunnah).

The authentication of Ḥadīth:
- I could not find its authentication.

then go and buy honey that you can drink mingled with the rainwater to be blessed by Allah by ‘hanīʾ’, marīʾ, recovery, and blessed water.”(1)

[Qurʾān 4:5]: ﴿Do not entrust the incompetent ⌜among your dependants⌝ with your wealth﴾ there is a difference of opinions with regards to those (incompetents) ‘sufahāʾ’. Some stated that these are the women; Alḥaḍramiyy said: “A man gave his wealth to his wife who has spent it mindlessly, so Allah, the Almighty revealed this verse”.

Mujāhid said: “It is a command to men not to give their wealth to women if they are incompetent ‘sufahāʾ’, which includes wives, daughters, and mothers.” Juwaybir via Aḍaḥāk said: “Women are the most incompetent of all.” The evidence of this is as follows:

(1010) (A very weak Ḥadīth) Alḥusayn ibn Muḥammad ibn Fanjawīh said, ʿUmar ibn Alkhaṭāb said, ʿAbdullah ibn Alfaḍl said, Alqāṣim ibn Muḥammad said, Idrīs via Muṭarriḥ via ʿUbayd Allah ibn Zaḥr via ʿAliyy ibn Yazīd via Alqāssim via Abū ʾUmamah stated that Messenger of Allah (PBUH) said: **“The hellfire was specially created for incompetent people (sufahāʾ) (it was repeated three times), and the incompetent people are women except those who obey their guardians.”**(2)

---

(1) **[1009] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak. In addition, the Shaykh of the compiler is Ṣadūq but narrated many Munkar (disclaimed) narrations. Moreover, As-Suddiy al-Kabīr is Ṣadūq who sometimes forgets and was accused of Shʿisim. Furthermore, Yaʿfūr is considered reliable by Ibn Ḥibbān alone.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/862 from Sufyān from As-Suddiy from Yaʿfūr ibn al-Mughīrah from ʿAliy, following the same chain.

(2) **[1010] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Al-ʾAlhāniy who is weak and narrated Munkar narrations. In addition, Ibn Maʿīn and Abū Ḥatīm considered Al-ʾAlhāniy’s narrations from Al-Qāsim from Abī ʾUmāmah as weak, according to (Tahdhīb al-Kamāl).
- Moreover, the chain of narrators that is mentioned by the compiler contains Ibn Zaḥr, Muṭṭariḥ, Al-Qāsim ibn Muḥammad, ʿAbdullāh ibn al-Faḍl who are weak. Furthermore, I could not verify the identity of ʿUmar ibn al-Khaṭṭāb.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/863 from ʿAliy ibn Yazīd from Al-Qāsim from Abī ʾUmāmah, following the same chain.

(1011) (A very weak Ḥadīth) Ibn Fanjawīh said, Alfaḍl ibn Alfaḍl Alkindiyy said, Abū Bakr ibn Abī Dāwūd Assijistāniyy said, Khathīr ibn ʿUbayd ibn Numayr Almudhhajiyy said, Baqiah via Almuthanā ibn Rabīʿah said, Ḥafṣ ibn ʿUbayd Allah via ʿAbān ibn Abī ʿAyāsh via Anas ibn Mālik said: "An eloquently brave black woman who had diastema went to the Messenger of Allah (PBUH) and said: 'May the life of my mother and father be in exchange of your life, O Messenger of Allah, I always hear negative things about us and I wish to hear something good about us (women)'. The Prophet said: "What have I said about you?", she said: 'you called us the incompetent people', the Prophet said: "Allah has named you that in His Book", she said: 'you also called us the deficient ones', he said: "It is sufficient to be deficient by leaving 5 prayers every month", he also said: "Isn't it enough for you to know that a pregnant woman has the reward of the one on the frontier in Allah's way (Murābiṭ), a woman who delivers a child has the reward of a hemorrhaging martyr in the cause of Allah, a woman who nurses her child has a reward of freeing a slave who is a descendant from Ismāʿīl for each gulp of breastfeeding, and woman who stays at night for her child has a reward of freeing a slave who is a descendant from Ismāʿīl for each night she stays awake; all of this reward is for believing, God-fearing, patient, and grateful women." The black woman said: 'What a great reward but it is difficult to implement.'"(1)

ʿĀṣim via Muwariq said: "A beautiful and elegant woman passed by Ibn ʿUmar so he said to her: 'Do not entrust the incompetent with your wealth'". Muʿāwīah ibn Qurah said: "Let your women get used to your methods as they are incompetent and if you follow one of them, you will definitely be

(1) **[1011] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is very weak as it contains Al-Faḍl ibn al-Faḍl who is Ṣadūq, Baqiyyah who is Mudallis (conceals defects and weakness in his narrations) and used the style of ʿAnʿanah (using the word from in his narrations), Al-Muthannā whom I could not find, and ʾAbān who is Matrūk.

The authentication of Ḥadīth:
- I could not find its authentication.

destroyed." Others stated that these are children according to the narration of ʿAṭiah via Ibn ʿAbbās. (228)

Azzuhriyyy, Abū Mālik, and Ibn Zayd said: "Do not give your wealth, which you will be held accountable for, to an incompetent child who will waste it." Others stated that these are women and children. Alḥassan said: "This is your incompetent wife and your incompetent child." Qatādah said: "Allah, the Almighty commanded that the wealth should be saved and protected and incompetent women and children should never take this wealth to waste it."

Allah, the Almighty says: ﴿Do not consume one another's wealth unjustly﴾. ʿUbayd via Aḍaḥāk said: "Do not give your wealth to your women and children that they become your masters."

Ibn ʿAbbās said: "Allah entrusted your wealth to you and made it a means of livelihood that shouldn't be given to your women and children that they become in charge of your life and you turn out to be aspiring for your own wealth in their hands. Keep your wealth under your authority, use it wisely, and be the one in charge of fending for your family's daily expenses and clothes."

Alkalbiyy said: "If a man is sure that his wife is incompetent and wasteful and his child is incompetent and wasteful, then it is forbidden to give your wealth to them to squander it." Ashaʿbiyy said: "Do not give the women's wealth to her until she gets married, even if she was a scholar of Torah, Injīl, and Qurʾān. And do not give money to a young child until he reaches puberty."

Saʿīd ibn Jubayr and ʿikrīmah said: "This is the wealth of orphans in your custody which shouldn't be given to them until they reach puberty but you have to spend on them from their wealth." It may be asked how 'your' wealth can be the money of the incapable people? Some stated that people were addressed with something generic that everyone has. Allah says: ﴿There certainly has come to you a messenger from among yourselves﴾ and He also says: ﴿And execute yourselves﴾. Muḥammad ibn Jarīr said: "The wealth was attributed to the guardians because it is under their authority and

management but it is impermissible for the guardian to give the wealth to the incompetent person who will mindlessly waste it.

(1012) ʿAbdullah ibn Ḥāmid said, Muḥammad ibn Yaʿqūb said, Alḥassan ibn Mukarram said, ʿUthmān ibn ʿUmar said, Shuʿbah:

(1013) Shuʿayb ibn Muḥammad said, Makkiyy ibn ʿAbdān said, Aḥmād ibn Alazhar said, Rawḥ ibn ʿUbadah said, Shuʿbah via Firās via Ashaʿbiyy via Abī Burdah via Abī Mūsā Alashʿariyy said: "Three types of people ask Allah in prayers but Allah doesn't accept their prayers: A man who was married to a bad-mannered wife but didn't divorce her, a man who lent money to someone without witnesses, and a man who gave his wealth to an incompetent person. Allah says: Do not entrust the incapable with your wealth."(1)

(Sufahāʾ) means people who are unaware of the right decision. ﴿your wealth which﴾ Alḥassan and Annakhʿiyy read 'al-lātī' which has the same meaning of 'Alatī'. The poet said: "Al-lawātī, alātī, and al-lātī thought that I grew older than my peers." The poet used all three dialects of the feminine relative pronouns (asmaʾ mawsulah).

Alfarrāʾ said: "Arabs use (229) al-lātī more than alatī with women and they use alātī more than al-lātī with money and other things. These two dialects are accepted by Arabs."

﴿which Allah has made a means of support for you﴾ Ibn ʿUmar read 'qawāma' with 'wāw' and 'fatḥah' on 'qāf' like the word 'dawām'. ʿīsā ibn

(1) **[1012, 1013] The assessment of the reliability of the chain of transmitters:**

- The first chain of narrators contains the Shaykh of the compiler who was not exposed to Jarḥ or Taʿdīl. The second chain of narrators contains Al-Bayhaqiy who is Mastūr (not perfectly known).

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/246 and Al-Ḥākim in (Al-Mustadrak) 2/331. The latter said: it is a Ṣaḥīḥ Ḥadīth according to the condition of the Shaykhayn, but they did not mention it because the companions of Shuʿbah narrated this Ḥadīth up to Abī Mūsā as a Mawqūf Ḥadīth (a Ḥadīth that is said by a companion of the Prophet (P.B.U.H)). In addition, it is mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/146 and (Shuʿab al-ʾĪmān) 6/249 (8041) from different chains of narrators from Shuʿbah from Firās from Abī Burdah from Abī Mūsā, as a Mawqūf Ḥadīth up to Abī Mūsā.

ʿUmar read ‘qiwāma’ with ‘kasrah’ under the ‘qāf’ because the original word has ‘wāw’. (These are unauthentic *Qirāʾah Shadha*)

Alkisāʾiyy stated that these are two dialects which have the same meaning. Abū Ḥātim stated that ‘qiwām’ with ‘kasrah’ means ownership but ‘qawām’ means tallness.

Alaʾaʿraj, Nāfiʿ, and Ibn ʿĀmir’ read ‘qima’ with ‘kasrah’ under the ‘qaf’ (without the letter Alif). The rest of Qurrāʾ read ‘qiama’ which is originally ‘qawām’ so the ‘wāw’ changed into a ‘yāʾ’ due to the ‘kasrah’ before it like in the words: ‘ṣiyām and nīām’.

They all mean ownership and sustenance. A man who is ‘qiwām’ of his household is considered a person who is the main pillar of the household for livelihood and protection.

Aḍaḥāk said: “Wealth is a means of Pilgrimage, Jihād, good deeds, and survival from hellfire.” Others stated that this is the wealth which you rely upon.

﴿but feed and clothe them from it﴾ for those who you must support financially and true sustenance is in the Hands of Allah. Allah blesses us with provision and servants of Allah will receive the suitable amount of money in specific times. A man who provides ‘rizq’ for his children is not really the sustainer, he is merely a means of Allah’s blessings. The word ‘fīhā’ was used instead of ‘minhā’ because it is an obligation to do so. ﴿and speak to them kindly﴾ promise them with good treatment and family kinship. ʿAṭāʾ said: “Speaking to them kindly is: ‘if I win this transaction, I will give you so and so’ or ‘If I get from the spoils of war, I will give you a share’”.

Aḍaḥāk said: “Respond to them kindly”. Others stated that it is praying for them. Ibn Zayd said: “If he is not your child and you don’t have to financially support him, then speak kindly to him as follows: ‘I ask Allah to protect both of us’, and ‘May Allah bless you’”.

Alufaḍal said: “A kind speech which pleases their hearts.” ‘Maʿrūf’ is every action and speech that a person loves and feels at ease with and whatever you hate and consider repulsive is considered ‘Munkar’”.

[Qurʾān 2:6]: ﴿Test ˹the competence of˺ the orphans﴾ the verse was revealed about Thābit ibn Rifāʿah and his uncle. Rifāʿah passed away and his son, Thābit was a little child so the uncle of Thābit went to the Messenger of Allah (PBUH) and said: "My nephew is an orphan who is in my custody, what can I take from his wealth? And when should I give his wealth to him?". Therefore, Allah the Almighty revealed this verse.

A Test of the competence of the orphans is a test of maturity, religiosity, and ability to protect their wealth. ﴿until they reach a marriageable age﴾ for men and women ﴿Then if you feel﴾ the word 'anas' meaning is to notice something. Allah, the Almighty says: ﴿he spotted a fire on the side of Mount﴾. The word 'anas' was used in the previous verse. The poet said: "The camel was startled by the muffled sound of the hunter … this happened in the beginning of nighttime." The word 'anas' was used to show that the camel 'noticed' that there was a sound nearby. (230)

'Aḥastum' (you felt) In the Musḥaf of Ibn Masʿūd means 'aḥsastom' so one of the two letters 'sīn' was removed by means of ellipses like in the verse ﴿leaving you to lament﴾. The word 'faẓaltum' has only one 'lām'. The poet said: "Only the most precious of rides … will receive the rider with pride due to their nobility." The poet used the word 'aḥsan' with one 'sīn' instead of saying 'aḥsasn' (felt).

﴿Then if you feel they are capable of sound judgment﴾ the vast majority of Qurrāʾ read 'rushdā' with 'dammah' on the 'rāʾ' and 'sukūn' on the 'shīn'. Asūlamyy and ʿīsā read 'rashadā' with 'fatḥah' on the 'rāʾ' and 'shīn'. Qurʾān interpreters stated that it means maturity, righteousness, and thriftiness. Saʿīd ibn Jubayr, Mujāhid, and Ashaʿbiyy said: "A man may have a long beard but still hasn't reached maturity, so do not give the orphan's wealth to him if he becomes an old man who is still unthrifty." Aḍaḥāk said: "Do not give the orphan's wealth to him if he is a -100year-old man who is incompetent in dealing with money."

The rulings derived from the verse by Allah's Grace:

Allah, the Almighty has set two conditions for the orphan to receive his wealth: puberty and maturity after being tested by the guardians. The testing ʻIbtlāʾ' of the prepubescent orphan has two scenarios: if the prepubescent orphan was a young boy, then he gets to be financially consulted for the expenditure of the household for a month and he receives an amount of money to be closely observed by the guardian. If the prepubescent orphan was a young girl, then she gets to be consulted on the women's management of the household's affairs. She is also tested about weaving and looking for inexpensive weavers who provide cotton of good quality. Their wealth will be given to them if they pass the test successfully, but if they failed it, they will remain in custody of the guardians until they reach maturity.

Puberty is reached by five conditions. Three of them are shared by men and women but two are solely about women. The shared conditions are:

(Al-iḥtilām) male and female discharge via sexual intercourse or nocturnal emissions, etc. The evidence of that is the verse ﴿And when your children reach the age of puberty, let them seek permission ʿto come inʾ﴾ and the Prophetic saying to Muʿādh before sending him to Yemen: "Take one Dīnār from every person who reached (Iḥtilām)."

Age: There is a difference of opinions with regards to the age of puberty. Ashāfiʿiyy, Abū Yusuf, and Muḥammad said: "A young boy reaches puberty at the age of 15." Abū Ḥanīfah said: "The young girl reaches puberty at the age of 17 and boys according to one narration reach puberty at the age of 19, which is the most well-known opinion of him. Aluʾluʾiyy narrated that puberty is at the age of 18. Mālik and Dāwūd said: "It is not based on an age", then Dāwūd said: "The boy doesn't reach puberty until he has an ejaculation, even if he reaches the age of 40". Mālik said: "The boy reaches puberty when he has a hoarse voice and his nose grows."

The evidence of puberty at the age of 15 is the narration of Ibn ʿUmar (231). He said: "I was presented to the prophet on the day of ʾUḥud when I was fourteen years old, but he did not allow me (to participate in the battle). I

was again presented to him on the day of Khandaq (The Battle of the Trench) when I was fifteen years old, then he allowed me to fight."

The growth of pubic hair (Inbāt): The coarse hair of the pubic hair of young boys and girls. Ashāfiʿiyy has two opinions about 'Inbāt': -1 the growth of pubic hair proves puberty -2 the growth of pubic hair is a sign of puberty. Abū Ḥanīfah said: "Growth of pubic hair has no effect on puberty", this opinion has no evidence because of the narration of ʿAṭiah Alquraẓiyy via Saʿd ibn Muʿādh stated that Messenger of Allah (PBUH) approved of the verdict of Muʿādh who said: "I was uncovering them and whoever was found having pubic hair was killed and others who hadn't pubic hair were taken as captives. Prophet Muḥammad said: "You have judged with Allah's command from above the seven heavens." ʿAṭiah said: "I was one of those who were taken as captives."

The women's signs of puberty are: menstruation and pregnancy. The evidence of that is the Prophetic narration: "The prayer of a woman, who has menstruation (reached puberty), is not accepted unless she is wearing a Khimār (headcover)." Women according to this Ḥadīth are held accountable after having menstruation. These are the opinions about the conditions of puberty.

Scholars had different opinions with regards to Maturity (Rushd), too. Ashāfiʿiyy said: "When he is righteous and thrifty", the righteousness is manifested in running away from shameful deeds which lead to Fisq (dissolution) and unacceptance of any testimony from them, such as: fornication, sodomy, false accusation of chaste Muslims, and consumption of intoxicants, etc. Thriftiness is manifested in protection of wealth by not losing or wasting it and the wisdom of not being ripped off by others. Maturity has two pillars: the capacity of giving a testimony and thriftiness. This is the opinion of Alḥassan, Rabīʿah, and Mālik.

Abū Ḥanīfah, Abū Yusuf, and Muḥammad said: "When the boy is mature and thrifty, he will get to receive all his wealth even if he was religiously

corrupt." According to this opinion, thriftiness is the only required condition without the need of a condition of religiosity.

There is difference of opinions with regards to an unthrifty person who has reached maturity of mind. Abū Yusuf and Muḥammad said: "He won't receive his wealth. The only accepted volitional acts are marriage contracts and freeing of slaves. Such person shouldn't be given his wealth until he reaches full maturity."

Abū Ḥanīfah said: "When a person reaches maturity of mind, he gets to receive all his wealth but if he is unthrifty, then he shouldn't receive his wealth until the age of 25. When he reaches the age of 25, he should receive all his wealth regardless of his thriftiness."

Others stated that he can use his wealth but cannot receive it to protect it from wastefulness. The specification of 25 years of age is due to the possibility of becoming a grandparent at the age of 25. I would feel embarrassed to confiscate the wealth of a grandparent. (232)

The wealth should be received after maturity and puberty regardless of marriage or bachelorship.

Mālik said: "An orphaned young girl who reaches puberty and maturity shouldn't be given her wealth until she gets married. When she gets married, she can receive her wealth. It's not permissible to spend her wealth without the permission of her husband until she becomes an adult who must be tested with money. Then she can take her wealth and spend it without her husband's permission. There is no difference of opinion with regards to the orphaned young boy."

The proof of the baselessness of the previous opinion is the Prophetic Ḥadīth in which Prophet Muḥammad delivered the sermon of ʿīd then went down from the pulpit then preached to the women as follows: "Give charity, even if it is from your jewelry", women began to put their earrings and necklaces. The Prophet (PBUH) commanded the women to give charity and approved of their actions. He didn't set a separate ruling for the married and unmarried women. He also didn't tell them to take the husbands' permissions.

These are the opinions of confiscation of the wealth of the orphaned young boys and girls. These are the rulings derived from the verse: "Test the orphans".

There is difference of opinions with regards to the rulings of the confiscation of wealth of the incompetent mentioned in the verse: "Do not entrust the incompetent ⌜among your dependants⌝".

Abū Ḥanīfah and Zufar said: "Confiscation of the wealth of a free man or woman who reached puberty and maturity is impermissible, even if the person is unthrifty and the worst transgressor 'fasiq'", this is the according to the opinion of Annakhʿiyy.

They based their opinion on the narration of Qatādah via Anas who stated that Ḥibān ibn Munqidh used to get deceived by people in business transactions so his family went to the Prophet (PBUH) and said: "Ḥibān ibn Munqidh engages in trade but his mental faculties are lacking, so command us to confiscate his wealth." The Prophet (PBUH) sent someone to bring him and said: "Do not buy and sell", the man said: "I cannot keep away myself from business transactions", the Prophet (PBUH) responded: "When you make a purchase say, 'Deceiving (cheating) is not allowed (i.e., he has the choice to return the goods if he wills)."

The Prophet's permission for the man to keep his business transactions without confiscation of his wealth proves that it is impermissible to confiscate the wealth of people.

Ashāfiʿiyy (May Allah's mercy be granted to him): "Confiscation of the wealth of a man who is unthrifty and unmindful of Allah and confiscation of the wealth of the one who is unthrifty and mindful of Allah is a must." There are two opinions about a man who is thrifty and unmindful of Allah: -1 His wealth must be confiscated according to the opinion of Abī Alʿ Abbās ibn Surayj -2 His wealth shouldn't be confiscated according to the opinion of Abī Isḥāq Almarwaziyy and the most likely opinion of Ashāfiʿiyy. Confiscation of the wealth of the incompetent is the opinion of ʿUthmān, ʿAliyy, Azzubayr,

ʿĀʾishah, Ibn ʿAbbās, ʿAbdullah ibn Jaʿfar, Shurayḥ, Mālik, people of Madīnah, Alawzaʿiyy, the people of Levant, Abū Yusuf, Muḥammad, Aḥmad ibn Ḥanbal, Isḥāq, and Abū Thawr.

Some of our brothers claimed that there is a consensus of Muslim scholars on this issue based on the narration of Ḥishām ibn ʿUrwah via his father who stated that ʿAbdulllah ibn Jaʿfar bought a sabkha (a coastal, supratidal mudflat or sandflat in which evaporite-saline minerals accumulate as the result of semiarid to arid climate) for 60 thousand Dirhams so he was ripped off. ʿAliyy wanted to confiscate his wealth so Ibn Jaʿfar went to Azzubayr and said: "I bought so and so from you and ʿAliyy wants to go to the Commander of the Faithful 'ʿĀmir' al-Mu'minin', ʿUthmān, to confiscate my wealth (233)", Azzubayr said: "I am your partner in this transaction". ʿAliyy went to ʿUthmān and said: "Ibn Jaʿfar bought so and so, command us to confiscate his wealth", Azzubayr said: "I am his partner in this transaction", ʿUthmān said: "How can I confiscate a man who had Azzubayr as his partner in transaction?"

This narration is evidence for the consensus of the Prophet's companions that confiscation 'Ḥajr' is permissible. ʿAbdullah ibn Jaʿfar feared being confiscated and Azzubayr protected him by emphasizing that he was his partner in the transaction. ʿAliyy asked ʿUthmān to confiscate his wealth but ʿUthmān found a sensible reason not to do so.

﴿return their wealth to them. And do not consume it﴾ a command to the guardians and trustees ﴿wastefully﴾ in a way that shouldn't be. 'Isrāf' wastefulness is the transgression, excessiveness, wrongdoing, and placing something in a position it does not deserve. Jarīr said: "Give me a hundred camels and eight slaves to chant … your grants are not wrongly placed and they are without reminders of generosity." The poet used the word 'isrāf' which means a mistake or wastefulness.

﴿and hastily before they grow up ⌜to demand it⌝﴾ 'ʾan Yakburū' the word 'ʾan' is in a state of 'naṣb' which means: 'Do not waste their wealth before their puberty and maturity to let them not receive their own wealth.' Then Allah

clarified the permissible consumption of orphan's wealth: ﴿If the guardian is well-off, they should not take compensation﴾ do not take anything from their wealth. ''ifah' means avoiding impermissible and forbidden things. Allah, the Almighty says: ﴿And let those who do not have the means to marry keep themselves chaste﴾. The word ''ifah' means chastity in this context.

﴿but if the guardian is poor, let them take a reasonable provision﴾.

There is a difference of opinions with regards to the meaning of 'maʿrūf'. Some stated that it is a loan 'qarḍ' like the verse: ﴿except those encouraging charity, kindness, …﴾. The meaning of the verse is taking a loan from the orphan's wealth: the guardian has to pay off the debt whenever he is financially able to do so but if he dies without being able to pay off the debt, then he won't be held accountable for not paying it off. This is the opinion of Saʿīd ibn Jubayr, ʿUbaydah Asalmāniyy, Abī Alʿālīah, and most of the narrations via Ibn ʿAbbās.

Mujāhid said: "He can take a loan to engage in business transactions and he should pay off the debt whenever it is possible to do so."

The evidence of this is the following: (1014) Alḥusayn ibn Muḥammad Athaqafiyy told me inside my house that Aḥmad ibn Ibrāhīm ibn Shadhan said, ʿUmar ibn Aḥmad Aqaṭān said, Muḥammad ibn Ismāʿīl said, Wakīʿ said, Isrāʾīl and Sufyān via Abī Isḥāq via Ḥarithah ibn Muḍrib said, ʿUmar ibn Alkhaṭāb (May Allah be pleased with him) said: "I consider the finances of the state to be like the wealth of the orphan. If I am well-off, I shouldn't take any compensation for my leadership but if I become poor, I will take a reasonable provision then pay it off whenever it is possible to do so."(1)

(1) **[1014] The assessment of the reliability of the chain of narrators:**

- It is Ḥasan li Ghayrih (fair that is reinforced with other narrations). The Shaykh of the compiler and Muḥammad ibn ʾIsmāʿīl are Ṣadūq narrators. In addition, this Ḥadīth is Ṣaḥīḥ as it is reinforced with another chain of narrators as mentioned later.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/255, Saʿīd ibn Manṣūr 4/1538 (788), Ibn Saʿd in (Aṭ-Ṭabaqāt al-Kubrā) 3/276, Ibn Abī Shaybah in (Al-Muṣannaf) 12/329 (33458) and Al-Bayhaqiy in (As-Sunan al-Kubrā) 6/4-5, which is narrated from different chains of narrators from Abī ʾIsḥāq, following the same chain.

Asha'biyy said: "He shouldn't take any compensation except if he is compelled by necessity like the permissibility of eating carrion."

Others stated that 'ma'rūf' is consumption without wastefulness which doesn't require a paying off debt.

There is a difference of opinions with regards to the details of that 'ma'rūf'. (234) 'Aṭā', 'ikrīmah, and Assudiyy said: "He must eat with his fingertips without wastefulness and he shouldn't clothe himself from this wealth."

Annakh'iyy said: "He shouldn't wear linen or high-quality garment. He can only consume whatever satiates hunger and covers private parts."

Others stated that it is permissible to eat from the fruits of the orphan's palm trees and drink from the milk of the cattle without a need to pay off any debt. This ruling doesn't apply to gold and silver. According to Alḥassan and other scholars, he should pay off the debt of gold and silver.

Qatādah said: "The guardian who maintains the garden and palm trees of the orphan can eat the dates. If he provides remedies for cattle and takes care of them, then he can benefit from the wool, milk, and the slaughtering of animals that are expected to die soon. But it is forbidden to consume the main capital of the cattle and plantation."

Aḍaḥāk explained 'ma'rūf' as follows: "Riding the camel or horse, and being served by the slave, but it is forbidden to consume anything else from the wealth."

(1015) (Weak narration) Abū Ṣāliḥ Shu'ayb ibn Muḥammad said, Mikkiyy ibn 'Abdān said, Aḥmad ibn Alazhar said, Rawḥ ibn 'Ubadah said, Zam'ah ibn Ṣāliḥ via Ibn Shihāb via Alqāṣim ibn Muḥammad:

(1016) (Weak narration) Rawḥ said, Ibn Jurayj said, Bakīr ibn 'Abdullah ibn Alashaj via Alqāṣim ibn Muḥammad stated that he visited ibn 'Abbās

- It is also mentioned by Ibn Sa'd in (Aṭ-Ṭabaqāt al-Kubrā) 3/276 from Al-'A'mash from Abī Wā'il from 'Umar. It is also mentioned by Aṭ-Ṭabariy in (Jāmi' al-Bayān) 4/259 from Zayd ibn 'Aslam from his father from 'Umar.
- Moreover, it is mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 6/254 from Qatādah from Abī Mijlaz from 'Umar.

and saw a man who said: "O Ibn ʿAbbās, I have orphans in my custody who own cattle, can I drink from their milk? And what is permissible for me to consume?" Ibn ʿAbbās said: "If you protect them, bring back the lost ones, provide remedy for the ones that are afflicted by scabies, fix the watering basin, and prepare the place of drinking water for the cattle, then you can drink the extra amount of milk without harming the small animals and you shouldn't excessively milk the farm animals."(1)

Others stated that 'maʿrūf' means the consumption of wealth based on the protection, service, and taking care of it. Whatever the guardian consumes is considered a provision from Allah to him, therefore, he doesn't have to pay it off as a debt. This is the opinion of ʿĀʾishah (May Allah be pleased with her) and other scholars. (Aṭabariyy stated that the sound opinion is the permissibility of consuming part of the orphan's wealth is only if it is a necessity. Any amount of money should be paid off as a debt to the orphan).

Muḥammad ibn Kaʿb Alquraẓiyy stated that if the guardian is well-off, they should not take compensation; he will receive his reward from Allah. The poor can take a small amount of provision like a poor slave who must eat to live.

(1017) (Weak narration) Alḥusayn ibn Muḥammad ibn ʿAbdullah said, Muḥammad ibn Alḥassan ibn Bishr said, Abū Bakr ibn Abī Akhaṣib Almaṣiṣi said, ʿAbdullah ibn Muḥammad ibn ʾUsamah Alḥalabiyy said, his father said, Muʿāwīah ibn Hishām said, Sufyān via Ibn Abī Nājiḥ via Alḥassan Alʿuraniyy

(1) **[1015, 1016] The assessment of the reliability of the chain of transmitters:**

- The chain of narrations that is mentioned by the compiler contains Zamʿah ibn Ṣāliḥ who is weak, but it is followed up by Ibn Jurayj from Bakīr from Al-Qāsim as mentioned in the second chain which the compiler mentioned. It is also followed up by Sufyān ibn Yaḥyā from Al-Qāsim as mentioned later in the authentication of Ḥadīth. Therefore, this Ḥadīth reaches the degree of authenticity.

The authentication of Ḥadīth:

- It is mentioned by Saʿīd ibn Manṣūr in (his Sunan) 3/1157 (571), Mālik in (Al-Muwaṭṭaʾ) 2/934 (33), ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān) 1/147, Ath-Thawriy in (his Tafsīr) (p. 91), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/258 and Al-Bayhaqiy in (As-Sunan al-Kubrā) 6/284, which is narrated with the same chain from the way of Yaḥyā ibn Saʿīd from Al-Qāsim. Moreover, its chain of narrators is Ṣaḥīḥ.

via Ibn ʿAbbās stated that a man went to Prophet Muḥammad (PBUH) and said: "O Messenger of Allah, I have an orphan in my custody, am I allowed to hit him?", the Prophet said: "The same way you hit your own child", he said: "O Messenger of Allah, is it permissible to consume part of his wealth?", The Prophet said: **"You can do so provided that you had no intention of collecting fortune (for yourself) or that you merge his wealth with yours."**(1)

'Maʿrūf' means ease and content for the human being. Allah, the Almighty says: ﴿reasonable provision﴾. The word 'maʿrūf' in the verse means something that you accept as fair and feel pleased with.

﴿When you give orphans back their property, call in witnesses﴾ (235). This is a Divine Command for the guardian's reputation to be protected

(1) **[1017] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as Al-ʿUraniy was not living at the same time of Ibn ʿAbbās, and the chain of narrators that is mentioned by the compiler contains some Majhūl narrators.

The authentication of Ḥadīth:

- It is mentioned by Saʿīd in (his Sunan) 3/1159 (572), Al-Bayhaqiy in (As-Sunan al-Kubrā) 6/4, ʿAbd ar-Razzāq in (Tafsīr al-Qurʿān) 1/148, Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/260, Ibn Abī Shaybah in (Al-Muṣannaf) 7/299 (21671) and Abū ʿUbayd in (Gharīb al-Ḥadīth) 1/191, which is narrated from different chains of narrators from ʿAmr ibn Dīnār from Al-ʿUraniy, as a Mursal Ḥadīth (a Ḥadīth that is said by a Tābiʿi).
- However, this Ḥadīth has a Shāhid (a witness Ḥadīth) from the way of ʿAmr ibn Shuʿayb from his father from his grandfather that a man came to the Messenger of Allāh (P.B.U.H and said: I am poor, and I do not have anything, and I have an orphan (under my care). He said: "Eat from the property of your orphan without being extravagant, wasteful or keeping it as capital for yourself."
- The previous narration is mentioned by An-Nasāʾiy in the book of Wills, chapter of What The Guardian Is Entitled To Of An Orphan's Property If He Takes Care Of It 6/256, ʾAḥmad in (Al-Musnad) 2/186 (6747), Abū Dawūd in the book of Wills, chapter of Mixing One's Food With The Food Of An Orphan (2872), Ibn Mājah in the book of Wills, chapter of Allah's (SWT) Saying "But If he is poor, let him have for himself what is just and reasonable." (2718), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 6/284.
- In (Fatḥ al-Bāriy) 8/241, Ibn Ḥajar said: its chain of narrators is strong. Therefore, this is a strong Shāhid for Ibn ʿAbbās's narration, but it does not contain the question about hitting the orphan.

from suspicion and dispute but it is not an obligation to bring a witness in this situation. ﴿And sufficient is Allah as a ˹vigilant˺ Reckoner﴾ the One who holds people accountable, rewards people, and He is a Witness over everything.

[Qurʾān 4:7]: ﴿For men there is a share in what their parents and close relatives leave﴾ Aws ibn Thābīt passed away and left a woman called ʾUm Kujjah and three daughters. Two paternal cousins stood in dispute. The names of the trustees according to Alkalbiyy were Qatādah and ʿArfaṭa, but others stated that their names were Suwayd and ʿArfajah who took his wealth and didn't give anything to the wife and the daughters of the deceased man. In the age of ignorance, they used to deny women and (male and female children) children's rights of inheritance. They only gave the right of inheritance to grownup men and said: "We only give inheritance to those who fight on the backs of horses and those who take from the spoils of war". ʾUm Kujjah went to the Prophet (PBUH) inside the Masjid of Fadikh and said: "O Messenger of Allah, Aws ibn Thbābīt died and left me along with three daughters but I cannot afford supporting them financially despite the Abundant inheritance which was taken by Suwaid and ʿArfajah who denied the right of inheritance of me and his daughters. They (the daughters) are in my custody and no one pays for their eating and drinking and no one considers them of any benefit."

Messenger of Allah (PBUH) called them (the cousins) so they said: "O Messenger of Allah, her daughters cannot engage in fighting, unable to help the needy, and incapable of defeating the enemies", the Prophet said: "Leave me now until Allah reveals the ruling about them", they left then Allah, the Almighty revealed the verse ﴿For men﴾ men who are sons and relatives of the deceased ﴿there is a share in what their parents and close relatives leave, and for women there is a share in what their parents and close relatives leave—whether it is little or much. ˹These are˺ obligatory shares﴾. The meaning of 'nasīb mafrūḍ' obligatory shares is mentioned in the verse ﴿who said, ﴿I will surely take hold of a certain number of Your servants﴾.

It is (mafrūḍā) ‘manṣūb’ due to its usage as a ‘masdar’ (a noun derived from a verb) like when someone says: “For you, I should compensate you”, which means an obligation and a right. A man may also say: “I have a Dirham which was taken as a present”, this is according to Alfarrāʾ. Abū ʿUbaydah said: “It is ‘manṣūb’ because it is a word that is treated as a separated word from the sentence.” Alkisāʾiyy considered it ‘manṣūb’ according to ‘qaṭʿ’ which is based on specification. Alʾakhfash said: “He made that a ‘nasīb’ share.” He made an obligatory right of inheritance for women but the share wasn’t yet made specific.

Prophet Muḥammad (PBUH) called Suwayd and ʿArfajah and said: “Do not spend anything from the wealth of Aws ibn Thābīt, Allah the Almighty made an obligatory share for his daughters but the share isn’t specified yet. I will wait until Allah reveals the details to me about their specific shares.” Then Allah revealed: ﴿Allah commands you regarding your children﴾ to the end of verse number 13 ﴿That is the ultimate triumph!﴾. (236) When the verse was revealed, the Prophet called Suwayd and ʿArfajah and commanded them to give one eighth of the inheritance to ʾUm Kujjah and the two thirds of the inheritance to the three daughters and the rest of the inheritance is for the cousins.

[Qurʾān 4:8]: ﴿If ⌜non-inheriting⌝ relatives, orphans, or the needy are present at the time of distribution, offer them provision (before the distribution of wealth)﴾

There is a difference of opinion with regards to the ruling of this verse. Some stated that it is abrogated. Saʿīd ibn Almusyib, Aḍaḥāk, and Abū Mālik stated that this verse was revealed before the verse about the distribution of specific shares of inheritance which abrogated it and made a voluntary share for the non-inheriting relatives who are grieved by the death of the deceased, for the orphans, and the needy. This is according to the narration of Alʿūfī via Ibn ʿAbbās.

Others stated that this verse is unabrogated according to Alashʿariyy, Annakhʿiyy, Ashaʿbiyy, Azzuhriyy, and a narration attributed to ʿikrīmah and

Muqṣim via Ibn ʿAbbās. Mujāhid said: "It is mandatory upon the inheritors to offer the non-inheriting relatives a share as long as it is volitional."

Qatādah via Alḥassan stated that it is unabrogated but people were stingy and selfish.

Abd-Arrazāq via Maʿmar via Hishām ibn ʿUrwah stated that his father offered him a share of the inheritance of Muṣʿab.

Alḥassan and the Tābiʿūn (the successors of the Prophet's companions) stated that they used to offer the non-inheriting relatives the coffin, utensils, overworn clothes, nondurables, and that which they feel ashamed of distributing to the inheritors.

Ibn ʿAbbās, Assudiyy and others stated that if children attended the distribution of the inheritance while the deceased has offered them a share of the voluntary inheritance, then they should take their share. If the inheritors were adults, then it is better to give them a small provision if the inheritors were children, then the non-inheriting relatives will be apologized to.

The trustee may say to the guardian: "I do not own this money, it is owned by those vulnerable, young children who cannot recognize their rights. If I was one of the inheritors, I would have offered you a share. For sure, when the young children grow up, they will know that you have a right to have a share of the inheritance." This is the interpretation of the kind words (Qawl Maʿrūf).

Saʿīd ibn Jubayr stated that this verse is one of those verses that people take lightly. There are two guardians: one of them is an inheritor, who takes from the wealth and clothes of the deceased and another guardian who doesn't inherit but deserves to hear kind words.

Others stated that it is a mandatory share of the children's and adult's inheritance. The adults can take matters into their own hands but the children are in need of the support of their guardians.

Muḥammad ibn Sīrīn narrated that ʿUbaydah Asalmāniyy distributed the inheritance of orphans then he slaughtered a sheep and set a banquet for

the people mentioned in the verse and said: "Hadn't it for this verse, I would have slaughtered an animal that I bought with my own money."

Qatādah narrated via Yaḥīā ibn Yaʿmar who said: "There are three verses which are unabrogated and were revealed in Madīnah but people abandoned following their rulings. This verse, the verse of asking for permission to enter: ﴿O believers! Let those ⌜bondspeople⌝ in your possession.﴾ and the verse: ﴿O humanity! Indeed, We created you from a male and a female﴾."

Others stated that this verse is a recommendation; it is not an obligation. This opinion is the soundest of all.

Ibn Zayd and others stated that this is about the bequests of the deceased and not the specified shares of inheritance. When a Muslim used to set a certain bequest, people used to claim that he is just disturbing his wealth, therefore, one third of the inheritance was specified for certain people in the verse.

(1018) Shuʿayb ibn Muḥammad said, Makkiyy ibn ʿAbdān said, Aḥmad ibn Alazhar said, Rawḥ said, Ibn Jurayj said, Ibn Abī Mālika stated that Asmāʾ bint ʿAbdurraḥmān ibn Abī Bakr and Alqāṣim ibn Muammad ibn Abī Bakr told him that ʿAbdullah ibn ʿAbdurraḥmān ibn Abī Bakr distributed the inheritance of his father, ʿAbdurraḥmān while his mother was still alive. They both said: "He gave all the non-inheriting relatives and the needy inside the house a share of his father's wealth then recited the verse "If ⌜non-inheriting⌝ relatives, orphans, or the needy are present at the time of distribution". Alqāṣim said: "I told ibn ʿAbbās about this so he responded: "He wasn't correct. This only applies to 'Waṣiah' (bequests) as in the verse "and speak to them kindly"."[1]

(1) **[1018] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ. Although ʾAsmāʾ is a Mjhūl narrator, not only Ibn Abī Mulaykah narrated this Ḥadīth from her, but he also narrated it from Al-Qāsim who is reliable.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/265, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/875, and Al-Bayhaqiy in (As-Sunan al-Kubrā) 6/267 from the way of Rawḥ from Ibn Juraj with the same chain.

[Qurʾān 4:9]: ﴿Let the guardians be as concerned ⌜for the orphans⌝ as they would if they were to ⌜die and⌝ leave ⌜their own⌝ helpless children behind. So let them be mindful of Allah and speak equitably.﴾

Most of the interpreters stated that this verse was revealed about the Muslim who is on his deathbed and people reminded him of the following: "You will soon meet your Master and your children and inheritors won't benefit you in the hereafter. Send something good ahead for yourself: free a slave, give charity, give such and such person a share of your wealth, etc." They keep on pressuring the Muslim who is about to die until he spends most, if not all, of his wealth that nothing is left for the inheritors. Therefore, Allah, the Almighty commanded Muslims not to do so and ordered them to keep the wealth for the children. The deceased can only set a bequest that shouldn't exceed one third of his wealth. The Muslim shouldn't treat his inheriting children unfairly and people around the Muslim at the last gasp should advise him not to let his vulnerable children who cannot defend themselves without financial independence and stability. The advice should boil down to the preservation of wealth for the children of the deceased.

Muqaṣim and Alḥaḍramiyy said: "This is about a man who is on his death bed then people around him say: 'Be mindful of Allah, do not distribute your wealth, no one has the right to take from your wealth like your children', they keep on advising the dying Muslim not to give money to his relatives, orphans, and the needy while the Muslim on his deathbed wishes to offer them a share of the inheritance."

Alkalbiyy said: "This verse addresses the guardians of orphans. The one who has an orphan in his custody should treat orphans well and must say and do good as he wishes his children to be treated if they were in the same situation." This is the narration of ʿAṭiah via Ibn ʿAbbās.

Ashībaniyy said: "We were in Constantinople in the reign of Maslamah ibn ʿAbd-alMālik. Ibn Muḥarīz, Ibn Adīlamiyy, and Haniʾ ibn Kalthūm were alive at that time. We exchanged our knowledge of the events of the last days

in this life so I felt distressed and told Ibn Adīlamiyy: 'Abā Bishr, I wish that I do not have any offspring', so he patted my shoulder and told me: 'O my brother's son, do not wish that, every newborn that Allah wants to create will be created with or without people's consent. Would you like that I tell you about something that will lead to the protection of you and your children?', I said: 'yes'. He recited this verse: "Let the guardians… and speak equitably"." The word (sadīd) means: justice and fair speech.

[Qurʾān 4:10]: ﴿Indeed, those who unjustly consume orphans' wealth﴾

Muqātil ibn Ḥayān said: "It was revealed about a man from the tribe of Ghaṭafān, his name is Marthad ibn Yazīd who was a trustee of his orphaned brother's wealth but consumed it unjustly so Allah, the Almighty revealed: ﴿Indeed, those who unjustly consume orphans' wealth ⌜in fact⌝ consume nothing but fire into their bellies﴾, Allah made it clear about the ending of the unjust guardian as Arabs express the consequences of something as follows: 'This is so and so' to express the consequences of something. They say: 'This is death', when they mean that something leads to death. (He consumed the wealth of the orphan unjustly as if he was consuming fire because of the punishment in the Last Day)

The Prophet (PBUH) described the punishment of the one who drinks from utensils made of gold and silver as follows: "He is nothing but pulling his belly in the hellfire."

(Weak Ḥadīth) He also said: "**Sea is fire into fire." This means that travelling by sea leads to such consequence. The belly or depth of something is an emphasis like saying: "I looked with my eyes, I said with my tongue, I took with my hand, and I walked with my feet."**

﴿And they will be burned in a blazing Hell!﴾ 'saʿir' means fuel. The majority of Qurrāʾ read 'sayaṣlawn' with 'fatḥah' on the 'yāʾ' which means that they will enter it. The evidence of this meaning is the verse ﴿except those ⌜destined⌝ to burn in Hell﴾ and ﴿in which none will burn except the most wretched﴾.

Abū Rajāʾ, Alḥassan, ibn ʿĀmir', ʿĀṣim, Abū Jaʿfar read 'sayoṣlawn' with 'dammah' on the 'yāʾ' which means that they will be forced to enter and get burnt as Allah, the Almighty says: ﴿Soon I will burn him in Hell!﴾ and ﴿We will cast them into the Fire﴾. Ḥumayd ibn Qays read 'sayoṣallawn' with 'dammah' on the 'yāʾ' and 'shaddah' on the 'lām' as a hyperbole which means that it will happen repeatedly. The evidence of this is the verse ﴿then burn them (repeatedly) in Hell﴾. All of these are linguistically correct. The word 'ṣalla' means a grilled food as mentioned in the Ḥadīth: **"He brought a grilled sheep." 'Aṣlaītahu' means 'I threw it into fire. 'Ṣallaitahu' means 'I made it enter into fire repeatedly. 'Ṣalīat' means 'it entered fire'. 'Taṣllayat means 'heated by fire'. A poet said: "I was heated by the flames of their war … as if I was a man heated by fire in a cold day."**

Assudiyy said: "The one who consumes the wealth of the orphans unjustly will be resurrected in the Day of Judgment with flames and smoke of fire released from his mouth, ears, nose, and eyes. He will be stigmatized as a one who unjustly consumed the wealth of an orphan."

(Very weak Ḥadīth) The Prophet (PBUH) said: "**While I was in the night journey, I saw people who had lips like camel's lips. One lip was glued into their nostrils and the other was glued into their bellies. The keepers of Hell were throwing the pebbles and boulders of Hellfire into their mouths which were excreted out of their backsides. I said: 'O Gabriel, who are these?' He said: 'They are the ones who unjustly consume the orphan's wealth.'"**

[Qurʾān 4:11]: ﴿Allah commands you regarding your children﴾

A detailed interpretation of the verse: The inheritance in the period of pre-Islamic ignorance 'Jāhilīah' was based on masculinity and strength. They used to let men inherit and prevent women and children from inheritance. Allah, the Almighty made such acts prohibited by the verse: "For men there is a share in what their parents and close relatives leave, and for women there is a share in what their parents and close relatives leave". Inheritance according to the pre-Islamic era and the Islamic Law in the beginning of the Message of

Islam was based on ties of allies as Allah says: ﴿including those to whom you have pledged your hands so give them their share﴾ (239) The allied people had a share of the inheritance. Then inheritance was based on 'Hijrah' (Migration to Madīnah). Allah, the Almighty says: ﴿As for those who believed but did not emigrate, you have no obligations to them until they emigrate﴾. Then all these verses were abrogated as inheritance is only based on marriage (sabab) and kinship (nasab).

'Sabab' is the marriage but 'nasab' is kinship relation as Allah, the Almighty says: ﴿But only blood relatives are now entitled to inherit from one another, as ordained by Allah﴾. Not every blood relative has a share of inheritance.

This knowledge of inheritance is of great depth, therefore, Prophet Muḥammad said: "Learn about the inheritance and teach it, for it is half of knowledge and it will be the first thing that will be taken away from my nation." (Weak Ḥadīth). This knowledge isn't possible until the learner knows about the inheritors and their specified shares. I have mentioned a concise and precise explanation based on the conditions that are congruent with this book. And Allah is the One who blesses us with the right knowledge.

The deceased must immediately be prepared for burial then after this his debts should be paid off then his bequests should be given to those specified in his Will, then the rest of his wealth should be distributed to the inheritors. The inheritors are three categories: Those who inherit based on 'Farḍ' allocated shares, 'Taʿṣīb' residual inheritance and those who inherit based on 'Farḍ' and Taʿṣīb'. The 'Farḍ' inheritor is a person who has a specified share such as daughters, sisters, mothers, grandmothers, husbands, and wives. 'Taʿṣīb' inheritor is a person who takes all the money in the case of absence of the 'Farḍ' inheritors or he/she takes the rest of the inheritance after the 'farḍ' inheritors take their specified shares. The 'Taʿṣīb' inheritor is prevented from inheritance if all the wealth of the deceased was distributed to 'Farḍ' inheritors such as the brother, uncle, etc.

Those who inherit by 'Farḍ' and `Taʿṣīb' are the father with the daughter and the father with the daughter of the son. He takes the specified share 'one sixth' plus the rest of the inheritance.

There are 17 inheritors:

Ten men: The son, the son of the son (the son of the son of the son etc.), the father, the father of the father (the father of the father's father etc.), the brother, the fraternal nephew, the paternal uncle, the paternal cousin, the husband, and the one who used to own a freed slave.

Seven women: The daughter, the daughter of the son, the mother, the grandmother, the sister, the wife, and the one who used to own a freed slave.

There are six inheritors that cannot be prevented from inheritance by other inheritors: The father and mother, the son and daughter, and the husband and wife. The wisdom behind this is that they are directly connected to the deceased without any person in the middle.

There are six people who can never inherit: "The slave, the slave who was promised freedom by his master right after the master's death, the slave who had an agreement with his master to pay for their freedom and made a contract to do so, ʾUm alwalad' (the slave-woman who gave birth to a child from her master so she gets to live with him without being sold and she will receive her freedom right after her owner's death), the one who premeditatedly killed the inherited person, and the one who is not a Muslim cannot inherit from a Muslim and vice versa.

There are six specified shares in the Book of Allah: Half, one fourth, one eighth, two thirds, one third, and one sixth.

Half of the inheritance is a 'Farḍ' for five people: The daughter, the daughter of the son (if the son isn't alive), the full sister and the paternal half-sister (if the full sister isn't alive), the husband (if the deceased had no sons, daughters or a daughter of a son).

One fourth is a 'Farḍ' for two people: The husband (if the deceased wife had children or an offspring of a son), the wife and wives (if the deceased husband had no children or an offspring of a son).

One eighth is a 'Farḍ' for one person: The wife and wives (if the deceased husband had a son, a daughter or an offspring of a son).

Two thirds are a 'farḍ' for every two people and more: those who have the share of half except the husband.

One third is a 'farḍ' for three people: the mother (if the deceased had no son, daughter, or a son or daughter of a son or two brothers and sisters) (240) except in two scenarios:

The first: A husband and both parents.

The second: A woman and both parents.

The mother's share in both scenarios is one third of the rest of the inheritance after the husband's and wife's shares, which is one fourth of the whole inheritance which is actually one sixth of the inheritance.

The 'farḍ' of two people who are the offspring of the mother have an equal share among males and females.

The 'farḍ' of the grandfather with the sisters and brothers (if the division was less than one third).

The one sixth is a 'farḍ' for seven people: The daughter of the son with the daughter, the paternal sister with the full sister, one of the offspring of the mother (maternal brothers and sisters), the mother (if the deceased had a son or daughter or an offspring of a son or two of the brothers and sisters), the grandmother and grandmothers, the father with the son, daughter and the offspring of the son, and the grandfather with the son and the son of the son.

ʾAlʿaṣabāt (Residuaries): the closest of them to the deceased are the sons, then their sons, then their sons etc. They will all share their sisters as the male will be twice that of the female. Then the father who inherits as ʿaṣabah in three scenarios: -1 When the father is alone as ʿaṣabah which happens when there is no son or an offspring of the son -2 When the father takes the 'farḍ' alone which happens when there is a son and a son's son. -3 When the father is in a state of taking the share of both 'farḍ' and 'Taʿṣīb' which happens when there is

a daughter and a daughter's daughter. Then the grandfather (if the deceased had no brothers and sisters) but if there are brothers and sisters, then he will take from their share. Then the brothers, full sisters, then the paternal brothers and sisters who will divide the share of inheritance among themselves as the male will be twice that of the female. Any one of them is ʿaṣabah of the females and the rest of the ʿaṣabah is only with males alone without the females. Then the full brother's sons then the sons of paternal brothers, then the paternal uncles of full brothers and sisters, then the paternal uncles of paternal brothers and sisters, then the paternal cousins of full brothers and sisters, then the paternal cousins of paternal brothers and sisters (then the paternal uncles of the father), then the paternal uncles of grandparents based on the previous ordering. A son of a distant father (grandfather or great grandfather) cannot inherit if there is a closely related son of a father or grandfather), then 'Mawlā almuʿtaq' (the one who freed the slave), then their ʿaṣabah based on the previously explained order. These are just snippets of the knowledge of inheritance.

Now, let's resume the interpretation of the verse: there is a difference of opinions about its meaning and the circumstances of its revelation.

(1019) ʿAbdullah ibn Ḥāmid said, Ḥāmid ibn Moḥammad said, Bishr ibn Mūsā said, Alḥumaydiyy said, Sufyān said, Muḥammad ibn Almunkadir stated that he heard Jābir ibn ʿAbdullah saying: "I fell sick so Allah's Messenger and Abū Bakr came to me on foot to visit me. I fainted. He (the Prophet) performed ablution and then sprinkled water over me. I was conscious again then said: 'O Allah's Messenger, how should I deal with my wealth?' He said nothing to me in response until this verse pertaining to the law of inheritance was revealed."(1)

(1) **[1019] The assessment of the reliability of the chain of transmitters:**
- The Shaykh of the compiler was not exposed to Jarḥ or Taʿdīl. However, this Ḥadīth is authentic as mentioned later in the authentication.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Tafsīr of the Prophet (P.B.U.H), chapter of the Saying of Allāh the Almighty: "Allah commands you as regards your children's (inheritance)..." (4577), Muslim in the book of the Rules of Inheritance, chapter of Inheritance of the Kalālah (1616), An-Nasāʾiy in (his Tafsīr) 1/362 (111), and others. It is narrated from the way of Ibn al-Munkadir from Jābir.

ʿAṭāʾ said: "Saʿd ibn Arrabīʿ (one of the chieftains of Alʾansār) was martyred in the Battle of ʾUḥud and left a wife, two daughters, and a brother, so the brother took all the wealth and the wife of Saʿd went to the Prophet (PBUH) along with the daughters of Saʿd and said: 'O Messenger of Allah, these are the daughters of Saʿd who was killed fighting with you in the Battle of Uḥud; their paternal uncle took over the inheritance and they won't be able to marry without money', the Prophet (PBUH) said: 'Go back home and Allah may reveal the ruling of this situation for you', she came back to the Prophet after a period of time then complained and cried so Allah revealed to the Prophet the verse: "Allah commands you regarding your children" then Prophet Muḥammad (PBUH) called the daughter's paternal uncle and said: 'Give two thirds of the inheritance to the two daughters of Saʿd, one eighth of it to the mother, and the rest is for you'".

This was the first divided inheritance in Islām. Muqātil and Alkalbiyy said: "This verse was revealed about ʾUm Kujjah", the narration about her story was mentioned before. Assudiyy said: "It was revealed about ʿAbdurraḥmān, the brother of Ḥassān ibn Thābit, who passed away and left a wife and five sisters but his other inheritors took over all his wealth and haven't given anything to his wife. She complained to the Prophet (PBUH) therefore, Allah, the Almighty revealed the verse of specified shares of inheritance." Ibn ʿAbbās said: "The inheritance was only for children and the bequests were for the parents and other blood relatives then Allah abrogated all these rules by revealing the verse of inheritance. Prophet Muḥammad (PBUH) said: **"Allah, the Almighty hasn't been pleased with any angel who is close to Him or any Prophet sent by Him until He commanded the division of shares of inheritance and the distribution of it to all deserving inheritors. It is definitely forbidden to set a share of bequest for an heir."**

﴿the share of the male will be twice that of the female. If you leave only two ⌜or more⌝ females, their share is two-thirds of the estate﴾ the word over 'fawq' is a word of connection 'ṣilah' as in the verse ﴿So strike 'over' their necks and strike their fingertips﴾. ﴿But if there is only one﴾ female. The

word ‘waḥidah’ is read by the majority of Qurrāʾ as ‘mansūb’ due to being a predicate of ‘kān’. The people of Madīnah read it as ‘marfūʿ’ which means ‘if it happens that there is only one female’. In this case, there is no predicate for it ‘kān’ ﴿Her share will be one-half﴾.

﴿Each parent of his parents﴾ the parents of the deceased ﴿is entitled to one-sixth if he leaves offspring﴾ or a son or daughter of a son. The father in this case is one of the possessors of ‘farḍ’ (a specific share). ﴿But if you are childless and your parents are the only heirs, then your mother will receive one-third﴾ the people of Kūfah except ʿĀsim read it ‘faliʾumihi’ with ‘kasrah’ under the ‘mīm’ due to the heaviness of ‘dammah’ after the ‘kasrah’. The rest of Qurrāʾ read it with ‘dammah’ according to its expected form. ﴿But if you leave siblings﴾ two or more brothers or sisters ﴿then your mother will receive one-sixth﴾ this is the opinion of the vast majority of scholars.

Ibn ʿAbbās’s verdict was that the mother’s share doesn’t change from one-third to one-sixth unless there were three brothers. His verdict about both parents and two brothers was as follows: the mother takes one-third and the father takes the rest. He followed the apparent meaning of the verse.

(Weak Ḥadīth) It was narrated that Ibn ʿAbbās entered upon ʿUthmān (may Allah be pleased with him) and said: “How has the existence of two brothers changed the share of the mother from one-third to one-sixth? Allah, the Almighty said: “unless he has brothers”. The two brothers (Akhawān) according to your nation’s language doesn’t mean brothers ‘ikhwah’?” ʿUthmān’ said: “How can I change a ruling that was approved of by people before me who transmitted it through generations and it was also delivered across the board?”

Ibn ʿAbbās’s verdict isn’t followed by other scholars. The Arabs consider mūthanā ‘two’ as the fewest amount of plurality. The word ‘jamʿ’ is related to the meaning of adding something to something else. (242). The maximum number of the plural form is unlimited. Allah, the Almighty says: ﴿for your hearts have certainly faltered﴾. The muthanā form isn’t in the verse while

the addressed people are two. Arabs say: "I chopped off the heads of Zayd and ʿAmr", the addressed people are two but the word 'heads' is in the plural form. The Arabs also say: "I caused pain to the backs of your two brothers", the word 'backs' is in the plural form also. Alʾakhfash said: "When the two women came with the news … all people knew about it all", the two women are 'muthanā' but he referred to them in the plural form.

(1020) Abū Alaqāsim Alḥobaībī chanted via Abū Saʿīd Aḥmad ibn Muḥammad ibn Rumaīḥ Azzaīdiyy who chanted the following: "The rich person lives peacefully in my nation … but he doesn't show generosity to the poor man even through a greeting. Aren't they both going to die? … aren't they both going to be buried inside graves?"(1), the poet referred to the verb 'die' in the plural form while the addressed are only two 'muthanā'. ﴿After the fulfilment of bequests and debts﴾ Ibn Kathīr, Ibn ʿĀmir, and ʿĀṣim read: 'yuṣā' with a 'fatḥah'' on the 'ṣād' and other Qurrāʾ read it with 'kasrah' and the last letter is also read with 'kasrah'. Both narrations are different about the Qirāʾah of ʿĀaṣim and reading with 'kasrah' is the choice of Abī ʿUbaiyd and Abī Ḥātim because the deceased was mentioned before that. Alʾakhfash said: "The evidence of the 'kasrah' is the words 'yūṣīn' and 'tūṣīn'"

﴿You cannot know which of your parents or your children is more beneficial to you﴾ Mujāhid said: "In this life". Others stated that those who do not know are the inheritors that can die right after taking their share of the inheritance, therefore they shouldn't wish for the death of a relative to inherit him or her. Ibn ʿAbbās said: "The most obedient to Allah among the parents and their sons and daughters are of the highest rank in the Day of Judgment because Allah, the Almighty allows the believers to intercede for each other. If the father or mother is higher in rank in Jannah than the son or daughter, then Allah will raise the children to the rank of the parent for the pleasure of

(1) **[1020] The assessment of the reliability of the chain of transmitters:**
- It was said that Al-Ḥākim considered the Shaykh of the compiler a liar.
- These two verses of poetry were mentioned by Al-Qurṭubiy in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 5/73.

the father and/or mother. And if the son or daughter is in a higher rank in Jannah than the father or mother, then Allah will raise the rank of the parents to the rank of children for the pleasure of the children. Alḥassan said: "You cannot know who will be among them as the source of top happiness for you." ﴿⌜This is⌝ an obligation from Allah. Surely Allah is All-Knowing, All-Wise.﴾

[Qurʾān 4:12]: ﴿You will inherit half of what your wives leave if they are childless. But if they have children, then ⌜your share is⌝ one-fourth of the estate—after the fulfilment of bequests and debts. And your wives will inherit one-fourth of what you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate—after the fulfilment of bequests and debts. And if a man or a woman leaves…﴾ If a man or a woman was inherited by means of 'kalālah'. This is 'manṣūb' by means of being a 'maṣḍar' and others stated that it is due to being a circumstantial adverb (ḥāl). Others stated it was 'manṣūb due to being a predicate of the passive verb which then means: "If a man was inherited by means of 'kalālah". Alḥassan and ʿīsā read 'yurith' with 'kasrah' under the 'rāʾ' as they considered the verb referring to him. (This Qirāʾah is unauthentic *Qirāʾah Shādhah*)

There is a difference of opinions with regards to kalālah. Aḍaḥāk and Assuddiyyyy said: "This is the inherited person". Saʿīd ibn Jubayr said: "Those are the inheritors". Annaḍr ibn Shumayl said: "This is money". They also had different opinions about the meaning and ruling of it (243). It was narrated that the Prophet (PBUH) was asked about the kalālah so he recited the ending of Surat Annisāʾ and the questioner asked for more information but the Prophet (PBUH) responded as follows: "I will not inform you of anything until it is revealed to me."

(Weak Ḥadīth) Shuʿbah via ʿĀsim Alaḥwal said: "I heard Ashaʿbiyy say that Abū Bakr Aṣṣiḍīq (may Allah be pleased with him) said the following about kalālah: "I will judge based on my opinion so if it is a correct ruling it will only be a blessing from Allah and if it is an incorrect ruling, then it is a mistake that is only attributed to me and the devil and no mistake is attributed to Allah at all.

The ruling is about the inheritors other than the parents and children", when ʿUmar ibn Alkhaṭāb succeeded Abū Bakr he said: "I feel embarrassed for the sake of Allah to judge with a ruling that is different to Abū Bakr's. It is (kalālah) related to all inheritors other than the parents and children."

Ṭāwūs said: "Every inheritor except the children". Alḥakam said: "Every inheritor except the father." ʿAṭīah said: "Those are the maternal half-brothers." ʿUbayd ibn ʿUmayr said: "Those are the paternal half-brothers." Others stated that they are the brothers and sisters. (The correct opinion is what the scholars considered the right choice which was the choice of Abū Bakr and then the choice of the consensus of all scholars).

Jābir ibn ʿAbdullah said: "O Messenger of Allah, I only have two sisters who have the right to inherit my wealth. How should it be distributed?" Therefore, the verse was revealed to Prophet Muḥammad: ﴿They ask you ˹for a ruling, O Prophet˺. Say, ﴿Allah gives you a ruling regarding 'kalālāh' those who die without children or parents﴾.

Alʾakhfash said: "Every person who isn't inherited by a father or mother is considered a kalālah."

The linguists said: "The word kalālah comes from the origin of 'iklīl' which is the crown that surrounds the head."

Imruʾ Alqays said: "The thunder over the accumulated clouds gleamed like a circular crown … it looks like the movement of two hands emanating light", the poet described the circular crown by using the word iklīl. Therefore, the inheritors are called kalālah because they surround the deceased from all sides but they are not directly related to him/her and he isn't related to them directly, too. Surrounding of him is by means of kinship.

Alfarazdaq said: "You inherited the chain of royalty by means other than kalālah … through the two sons of Manāf: ʿabd Shams and Hāshim", the poet wanted to say that their dynasty is based on direct descendance.

Another poet said: "**Your father is easily enraged for your sake … but the one who is a relative by means of kalālah won't be angry for you.**"

﴿And if a man or a woman leaves neither parents nor children 'kalālāh' but only a brother or a sister﴾ the verse doesn't have 'lahumā' referring to the man and woman but it has 'lahu' which refers to the man only. I explained how Arabs refer to men and women if they are mentioned together. The Arabs may refer only to a man or a woman or both of them together: 'If you have a young boy or girl in your custody, then treat (him, her, or them) well.' They are all linguistically correct. Allah, the Almighty says: ﴿And seek help through patience and prayer. Indeed, it is a burden except for the humble﴾, it was only referred to one of the mentioned nouns (patience and prayer). There are many verses like it in the Qurʾān. The ones who are referred to in the verse are the maternal brothers and sisters. The evidence of this is the Qirāʾah of Saʿd ibn Abī Waqās: "He has a maternal brother or sister." (This Qirāʾah is unauthentic *Qirāʾah Shadha*)

﴿They will each inherit one-sixth, but if they are more than one, they ⌜all⌝ will share one-third of the estate﴾ they all have equal shares; the males and females ﴿after the fulfilment of bequests and debts﴾ ʿAliyy ibn Abī Ṭalib (may Allah be pleased with him) said: "You recite the mention of the bequests before the debts and the Messenger of Allah started with paying off the debts before the fulfillment of bequests" (weak narration). This is the opinion of the vast majority of scholars. The rules based on of bequests and debts are not based on the order of mentioning them. ﴿without harm﴾ to the heirs. (244) Alḥassan said: "It is when the inherited person allocates a bequest of a debt that isn't his. ﴿⌜This is⌝ a commandment from Allah﴾ Alʾaʿmash read 'Ghayr muḍār waṣiah' by means of possessed and possessor (Muḍāf ilīh) (*Qirāʾah Shadha*). ﴿And Allah is All-Knowing, Most Forbearing﴾.

Qaṭāḍah said: "Allah, the Almighty doesn't like any kind of harm when someone is alive and in the moment of death. He commanded us not to harm anyone and made it a priority to be followed. Any kind of harm to a person is not permissible whether the person is alive or dead."

It was narrated that: "If a person prevents someone from a specified share of inheritance, then he will be prevented from his share of the Heaven."

[Qurʾān 4:13]: ﴿These ⌜entitlements⌝ are the limits set by Allah. Whoever obeys Allah and His Messenger will be admitted into Gardens under which rivers flow, to stay there forever. That is the ultimate triumph!﴾

[Qurʾān 4:14]: ﴿But whoever disobeys Allah and His Messenger and exceeds their limits will be cast into Hell, to stay there forever. And they will suffer a humiliating punishment.﴾

[Qurʾān 4:15]: ﴿⌜As for⌝ those of your women who commit illegal intercourse﴾ which is fornication. In the Musḥaf of ʿAbdullah, it is "Bilfāḥishah". ﴿—call four witnesses from among yourselves﴾ four Muslims. ﴿If they testify﴾ that she committed adultery ﴿confine the offenders to their homes until they die or Allah ordains a ⌜different⌝ way for them.﴾ This was before the revelation of the Islamic Legal Punishments 'Ḥudūd'. In the beginning, women used to be confined to their homes until they die if they committed adultery. If she is married, the husband gets to receive her dowry 'mahr'. This ruling was until Allah, the Almighty revealed ﴿As for female and male fornicators, give each of them one hundred lashes﴾. The Messenger (PBUH) said: **"Receive from me (this revelation), receive from me (this revelation).** Allah has ordained a way for those women. When an unmarried man, commits adultery with an unmarried woman, they should receive one hundred lashes and be exiled for a year. If they were married, they shall receive hundred lashes and be stoned to death." That verse abrogated a part of this verse, which is, the confinement to their homes. Another part of the verse remained unabrogated, which is, the witnesses.

[Qurʾān 4:16]: ﴿And the two among you who commit this sin﴾ the masculine form referring to those who commit the sin is mentioned when the masculine and feminine nouns are referred to in the same context. The letter 'hāʾ' refers to 'fornication'. The interpreters stated that these are two unmarried people who commit fornication. ﴿—discipline them﴾ ʿAṭāʾ, Qatāḍah, and Assuddiyy said: "Rebuke them and speak to them harshly, such as: 'Haven't you feared Allah? Haven't you feared the shame of committing fornication?'"

Mujāhid said: "Insult them". Ibn ʿAbbās said: "The disciplining is by the tongue and hands; rebuking them and hitting them by sandals."

﴿If they repent and mend their ways, relieve them. Surely Allah is ever Accepting of Repentance, Most Merciful﴾

This was before the revelation of the Islamic Legal Punishment 'Hudūd'. The Hudūd abrogated this verse: (245) the flogging is from the Qur'ān and the exile and stoning are from the Sunnah.

(1021) Abū Bakr Muḥammad ibn ʿAbdullah Aljawzaqiyy (may Allah's mercy be granted to him) told me that Abū Alʿ Abbās Adaghūliyy said, Muḥammad ibn Almuhalab said, ʿAbdullah ibn Maslamah via Mālik:

(1022) Abū Alḥassan ibn Abī Alfaḍl Alfaqīh (may Allah's mercy be granted to him) based on his wordings said, Abū Ḥātim Makkiiyy ibn ʿAbdān ibn Muḥammad said, Muḥammad ibn Yaḥīā said, Muṭarrif via Mālik via Ibn Shihāb via ʿUbayd Allah ibn ʿAbdullah ibn ʿUtbah ibn Masʿūd via Abī Hurayrah and Zayd ibn Kālid Aljuhaniyy; they both told him that two men had a dispute and went to the Messenger of Allah (PBUH). One of them said: "O Allah's Messenger (PBUH)! Judge between us according to Allah's Book." His opponent -who was wiser than the other person said: "Yes, O Messenger of Allah, Judge between us according to Allah's Book and give me the permission to speak." The messenger of Allah (PBUH) said: "You can talk". The man said: "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. People told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet (PBUH) said, "By Him in Whose Hand my soul is! I will definitely judge between you according to Allah's Book. The slave-girl and the sheep are to be delivered back to you, and your son will get a hundred lashes and one year exile." He then addressed ʾUnays Alaslamiyy, "O ʾUnays! go to the wife of this (man) and stone her to death, if she admitted committing adultery",

she admitted that so Unays went and stoned her to death."(1)

(1023 and 1024) Abū Bakr Aljawzaqiyy said, Makkiyy ibn ʿAbdān and Abū Ḥāmid ibn Asharqiyy -based on his wordings- said, Muḥammad ibn Yaḥīā said, ʿAbdurraḥmān ibn Mahdiyy said, ʿAbd-Alʿazīz ibn ʿAbdullah ibn Abī Salamah via Azzuhriyy via ʿUbayd Allah ibn ʿAbdullah via Zayd ibn Khālid Ajuhaniyy stated that he heard Messenger of Allah (PBUH) command that the unmarried fornicator should be given one hundred lashes and get exiled for a year.(2)

Azzuhriyy said, ʿUrwah ibn Azzubayr stated that ʿUmar ibn Alkhaṭāb (May Allah be pleased with him) exiled those who committed fornication and other Caliphs followed suit until the reign of Marwān who exiled the fornicators, too.

(1025) Abū Bakr Aljawzaqiyy said, Abū Ḥāmid ibn Asharqiyy and Makkiyy ibn ʿAbdān who both stated that Muḥammad ibn Yahīa said, ʿAbd-Arrazzāq said, Maʿmar via Azzuhriyy:

(1026) And Abū ʿAliyy Ismāʿīl ibn Muammad Aṣaffār said, Aḥmad ibn Mansūr said, ʿAbd-Arazzāq said, Maʿmar via Azzuhriyy via Abī Salamah via

---

(1) **[1021, 1022] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Legal Punishments, chapter of Confessing To confess the guilt of illegal sexual intercourse (2827) and other chapters, Muslim in the book of the Legal Punishments, chapter of the one who confesses that he committed illegal sexual intercourse (1697), Mālik in (Al-Muwaṭṭaʾ) 2/822 (1502), ʾAḥmad in (Al-Musnad) 4/115 (17038), and others. It is narrated from different ways from Az-Zuhriy from ʿUbaydullāh from Abī Hurayrah and Zayd, and it is narrated with the same chain.

(2) **[1023, 1024] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Legal Punishments, chapter of Unmarried should be flogged and exiled (6831) which contains the saying of Az-Zhriy that is mentioned after it. This Ḥadīth is also mentioned by Ibn al-Jaʿd in (his Musnad) (p. 423) (2890), Al-Bayhaqiy in (As-Sunan al-Kubrā) 8/222, An-Nasāʾiy in (As-Sunan al-Kubrā) 4/298 (7234), and others. They mentioned it from the way of Az-Zuhriy from ʿUbaydullāh from Zayd with the same chain.

Jābir ibn ʿAbdullah stated that a man from the tribe of Aslam came to the Prophet (PBUH) and confessed that he had committed an illegal sexual intercourse (Zinā). The Prophet (PBUH) turned his face away from him till the man bore witness against himself four times. The Prophet (PBUH) said to him, "Are you mad?" He said "No." He said, "Are you married?" He said, "Yes." Then the Prophet (PBUH) commanded that the man get stoned to death, and he was stoned to death at the Muṣallā (The place of prayer). When the stones troubled him, he fled, but Jābir caught him and stoned him till he died. The Prophet (PBUH) spoke well of him but hasn't offered the funeral prayer for him.(1)

(1027) Abū Bakr Aljawzaqiyy said, Muḥammad ibn Muḥammad (246) ibn ʿAbdullah Albaghdādiyy said, Jaʿfar ibn Muḥammad ibn Shākir said, Yaḥīā ibn Yaʿlā ibn Alḥārith Almuḥārabiyy said, his father via Ghalān ibn Jāmiʿ via ʿAlqamah via Marthad via Sulaymān ibn Buraydah via his father stated that Māʿiz ibn Mālik went to the Messenger of Allah (PBUH) then said: "O Messenger of Allah, purify me!", the Messenger (PBUH) said: "Stop that! Go back and ask for Allah's forgiveness and repent to Him!" He went back after a short period of time, then came and said: "O Messenger of Allah, purify me!", the Messenger said: "Stop that! Go back and ask for Allah's forgiveness and repent to Him!". He went back after a short period of time, then came and said the same statement in four different occasions. In the fourth one, the Messenger of Allah (PBUH) said: "What should I purify you from?", the man said: "From adultery", the Prophet asked the companions about his mental faculties so people stated that he is fine. The Prophet said: "Are you intoxicated?",

(1) **[1025, 1026] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Legal Punishments, chapter of Stoning the Married (6814), An-Nasāʾiy in (As-Sunan al-Kubrā) 1/635 (2083), Abū Dawūd in the book of the Legal Punishments, chapter of Stoning Māʿiz ibn Mālik (4430), and others. They narrated it from the way of Az-Zuhriy from Abī Salamah from Jābir.
- It is also mentioned by Al-Bukhāriy in the book of the Legal Punishments, chapter of Stoning the Married (6815), Aṭ-Ṭaḥāwiy in (Sharḥ Maʿānіy al-ʾAāthār) 2/142, and Al-Bayhaqiy in (As-Sunan al-Kubrā) 8/213 from the way of Az-Zuhriy from Abī Salamah and Saʿīd ibn al-Musayyib from Abī Hurayrah.

so a man went closer to him but couldn't smell any odor of an intoxicant. The Prophet (PBUH) said: "Are you 'thayib' married (or got married before)", the man said "Yes". The Prophet commanded that he must be stoned to death then he said: "Ask forgiveness for Māʿiz ibn Mālik", the companions said: "May Allah forgive Māʿiz ibn Mālik". The Prophet said: "He (Māʿiz) has made such a repentance that if it were to be divided among a nation, it would have been enough for all of them."(1)

(1028) Abū Bakr Aljawzaqiyy said, Makkiyy ibn ʿAbdān and Abū Ḥāmid ibn Asharqiyy -based on his wordings- said, Muḥammad ibn Yaḥīā said, ʿAliyy ibn ʿAbdullah said, Sufyān via ibn Shihāb Azzuhriyy via ʿUbayd Allah via Ibn ʿAbbās stated that ʿUmar said: "I am afraid that after a long time will have passed, people may say, "We do not find the Verses of the Rajm (stoning to death) in the Book of Allah", and consequently they may go astray by leaving an obligation that Allah has revealed. There is no doubt that Rajm is a specified punishment on unmarried people who commit illegal sexual intercourse (Zinā), if it is proved by witnesses or pregnancy or confession." Sufyān added, "I have recited it as follows: "Ashaiykh wa Ashaiykhah idhā zanayā farjumūhumā albatah" ʿUmar added, "Surely Allah's Messenger (PBUH) carried out the penalty of Rajm, and so did we after him."(2)

---

(1) **[1027] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Legal Punishments (6824), Muslim in the book of the Legal Punishments, chapter of the One who confesses the he committed illegal sexual intercourse (1695), An-Nasāʾiy in (As-Sunan al-Kubrā) 4/276 (7163), Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 5/117 (4843) and Ad-Daraquṭniy in (As-Sunan) 3/91 (39) from the way of Sulaymān ibn Buraydah from his father.

(2) **[1028] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Legal Punishments, chapter of To confess to committing illegal sexual intercourse (6829), Muslim in the book of the Legal Punishments, chapter of Stoning the Married for committing illegal sexual intercourse (1691), Mālik in (Al-Muwaṭṭaʾ 2/823 (1504), and ʾAḥmad in (Al-Musnad) 1/29 (197) which contains the following: Ibn ʿAbbās said: ʿAbd ar-

[Qurʾān 4:17]: ﴿Allah only accepts the repentance of﴾ Alḥassan said: "'The repentance that is accepted by Allah'", the word ''alā' means ''ind' which is a usage of an adjective in a place of another one.

(1029) I heard Abā Alqāṣim ibn Hubayb say that Abū Bakr ibn ʿAbdūs say that: "'Ala here means 'min', which means: 'The repentance is only from Allah'"[(1)]

﴿those who commit evil ignorantly﴾ there is a difference of opinion with regards to the meaning of ignorance. Mujāhid and aḍaḥāk said: "It is the intentional sin." Alkalbiyy said: "He knows that it is a sin but ignorant of its consequences."

The rest of interpreters said: "The verse is about all sins because the one who disobeys His master is an ignorant until he repents." Qatādah said: "The companions of the Prophet agreed that every single sin is an ignorance, whether it is intentional or not."

Raḥmān ibn ʿAwf related to me that ʿUmar…. Then, he mentioned it. All of the previous narrators narrated this Ḥadīth from the way of Sufyān from Az-Zuhriy with the same chain.

- Moreover, it is mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) 4/273 (7156) from the way of Sufyān too, then he said: only Sufyān whom I know to mention this Ḥadīth as saying: if on old man and an old woman committed adultery, stone them both. I think it is a kind of delusion.
- It is noteworthy that Sufyān was not the only one to mention this Ḥadīth with this verse as Ad-Dāramiy mentioned a narration that contains this verse in (As-Sunan) 2/179 from the way of Shuʿbah from Qatādah from Yūnus ibn Jubayr from Kathīr ibn Aṣ-Ṣalt from Zayd ibn Thābit.
- In addition, Al-Bayhaqiy mentioned a narration that contains this verse in (As-Sunan al-Kubrā) 8/212 from Saʿid ibn al-Musayyib that ʿUmar said…. Then, he mentioned it.
- Moreover, An-Nasāʾiy mentioned a narration in (As-Sunan al-Kubrā) 4/271 from Abī ʿUmāmah ibn Sahl that he said: my maternal aunt related to me that she said: the Messenger of Allāh (P.B.U.H) recited to the verse of stoning: "If an old man and an old woman committed adultery, stone them both for what they gained of lust."
- Therefore, Sufyān was not the only one who mentioned this verse, and Allāh knows best.

(1) **[1029] The assessment of the reliability of the chain of transmitters:**

- It was said that Al-Ḥākim considered the Shaykh of the compiler a liar, and the Shaykh of the compiler was not exposed to Jarḥ or Taʿdīl as well.
- See: (Maʿālim at-Tanzīl) 2/184 by Al-Baghawiy, (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 5/90-91, and (Al-Baḥr al-Muḥīṭ) 3/207 by Abī Ḥayyān.

Azzajāj said: "Ignorance is the choice of a temporary pleasure instead of the everlasting one." The similar verse to it is in Surat Al-anʿām ﴿Whoever among you commits evil ignorantly﴾. ﴿then repent soon after﴾ (247) some stated that is if the repentance happened before the sins envelop the good deeds causing them to be in vain.

Assudiyy and Alkalbiyy said: "The repentance that happens soon 'qarīb' is the one before disease and death." ʿikrimah and Ibn Zayd said: "Any repentance before death is soon 'qarīb'." Abū Majlaz and Aḍaḥāk said: "Before seeing the Angel of Death". Abū Mūsā Alashʿariyy said: "If the one repents before death by a short period of time (the time between two sessions of milking a camel)."

(1030) (Weak narration) Abū Alqāsim Alḥassan ibn Muḥammad ibn Alḥassan Almufisir (the interpreter) said, Abū ʿAbdullah Aṣaffār said, Abū Bakr ibn Abī Addunia said, Muḥammad ibn Alʿ Abbās ibn Muḥammad said, Muḥammad ibn ʿAbdullah ibn Rāshid said, Muḥammad ibn Muṭarrif via Zayd ibn Aslam via ʿAbdurraḥmān ibn Albīlamāniyy stated that four companions of the Prophet (PBUH) met and one of them said: "I heard the Messenger of Allah (PBUH) say: **'Allah, the Almighty accepts the repentance of His servant until the day before his death'",** The second one said: "I heard the Messenger of Allah (PBUH) say: **'Allah, the Almighty accepts the repentance of His servant until half a day before his death'"**, the third one said: "I heard the Messenger of Allah (PBUH) say: **'Allah, the Almighty accepts the repentance of His servant until the Duḥā (the part of the day before noon) before his death'",** the fourth one said: "I heard the Messenger of Allah (PBUH) say: **'Allah, the Almighty accepts the repentance of His servant as long as the death rattle has not yet reached his throat.'"**[1]

(1) **[1030] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak as it contains Ibn al-Baylamāniy. Moreover, the chain that is mentioned by the compiler contains Muḥammad ibn al-ʿAbbās and Muḥammad ibn ʿAbdullāh whom I could not find.

The authentication of Ḥadīth:

- It is mentioned by Saʿīd ibn Manṣūr in (As-Sunan) 3/1201 (597), Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 5/398 (7069), Al-Ḥākim in (Al-Mustadrak) 4/286, and ʾAḥmad in (Al-Musnad) 3/425 (15499). All of them narrated it from the way of Zayd from

(1031) (Very weak Ḥadīth) ʿAbdullah ibn Ḥāmid Alwazān said, Aḥmad ibn Muḥammad ibn Shādhān said, Jīʿūaīah ibn Muḥammad said, Ṣāliḥ ibn Muḥammad Attirmidhiyy stated that Alʾaḥūaṣ ibn Ḥakīm via Khālid ibn Maʿdān via ʿUbādah ibn Aṣṣāmit stated that Messenger of Allah (PBUH) said: **"The one who repents one year before his death will be accepted by Allah", the he added: "One year is a long time; the one who repents one month before his death will be accepted by Allah", then he added: "One month is a long time; the one who repents one week before his death will be accepted by Allah", the he added: "One week is a long time; the one who repents one hour before his death will be accepted by Allah", then he added: "One hour is a long time; the one who repents before the death rattle has not yet reached his throat will be accepted by Allah."**(1)

(1032) (Very weak narration) Ibn Fanjawīh said, Mūsā ibn Muḥammad ibn ʿAliyy said, Alḥassan ibn ʿAlaūīah Alqaṭṭān said, Ismāʿīl ibn ʿīsā said,

---

Ibn al-Baylamāniy.

- The last sentence of the Ḥadīth is supported by a Shāhid from the Ḥadīth of Ibn ʿUmar with the following wording: "Allāh accepts the repentance of His slave so long as the death rattle has not yet reached his throat." This narration is mentioned by ʾAḥmad in (Al-Musnad) 2/132 (6160) At-Tirmidhiy in the book of the Supplications, chapter of the Repentance, Seeking Allāh's Forgiveness, and What is mentioned about Allāh's Mercy to His Slaves (3537), Ibn Mājah in the book of Zuhd, chapter of the Repentance (4253), Al-Ḥākim in (Al-Mustadrak) 4/286. The chain of transmitters of this narration is Ṣaḥīḥ.

(1) **[1031] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is very weak as it contains Ibn Shādhān and Jayʿawayh who are Majhūl narrators, Ṣāliḥ at-Tirmidhiy who is Sāqiṭ (very weak), and Al-ʾAḥwaṣ who is weak.

The authentication of Ḥadīth:

- It is mentioned by Al-Ḥārith ibn ʾUsāmah as in (Bughyat al-Bāḥith) 1/309 (205) from the way of Abī Salamah ibn ʿAbd ar-Raḥmān from Abī Hurayrah and Ibn ʿAbbās. This narration was mentioned as a part of a long sermon to the Messenger of Allāh (P.B.U.H), which its chain of transmitters contains Dawūd ibn al-Muḥabbir who is a liar.
- This Ḥadīth is also mentioned by Al-Khaṭīb in (Tārīkh Badhdād) 8/317 from the way of Muḥammad ibn Marwān from Al-Waḍīn ibn ʿAṭāʾ from Khālid from ʿUbādah with the same chain which contains As-Suddiy aṣ-Ṣaghīr who is accused of lying.
- Therefore, this Ḥadīth is not authentic except for the last sentence which was previously mentioned as authentic.

Almusaīyib ibn Shurayk via ʿAmr ibn ʿUbayd via Alḥassan stated that Prophet Muḥammad (PBUH) said: **"When Iblīs was cast out of heaven, he said: 'By Your Might and Glory, I will never leave the sons of Ādam alone until their souls get out of their bodies', Allah, the Almighty said: 'By my Might and Glory, I will never put an end to accepting the repentance of my slaves until the death rattle has not yet reached his throat.'"**(1)

(1033) (Weak narration) Abū Bakr ʿAbdurraḥmān ibn ʿAbdullah ibn ʿAliyy Alḥamshādhaniyy said, Abū Ẓahīr ʿAbdullah ibn Fāris Alʿumariyy said, Maʿmar ibn Muḥammad Abū Shihāb Albalkhiyy said, Makkiyy ibn Ibrāhīm Abū Assakan said, ʿAbdullah ibn Lahīʿa via Darrāj via Abī Ahaytham via Abī Saʿīd Alkhudriyy stated that Prophet Muḥammad (PBUH) (248) said: **"The devil said, 'By Your Might, I will continue leading Your servants astray as long as their spirits are inside their bodies'**, The Master (Gory be to Him) said: **"By my Might and Glory, and exaltedness I will continue forgiving them as long as they ask Me for forgiveness.'"**(2)

---

(1) **[1032] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler is very weak as it contains Mūsā ibn Muḥammad who is Majhūl, ʾIsmāʿīl who is weak according to Al-ʾAzdiy but some other scholars considered his reliable, Al-Musayyib who is weak and people abandoned his narrations, ʿAmr ibn ʿUbayd whose narration is not permissible, and Al-Ḥasan who did not live at the same time of the Messenger of Allāh (P.B.U.H).

The authentication of Ḥadīth:

- It is mentioned as a Mursal Ḥadīth by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/301 from ʿAwf from Al-Ḥasan, and its chain of transmitters is Ḥasan up to Al-Ḥasan. Moreover, this narration is reinforced with the following one.

(2) **[1033] The assessment of the reliability of the chain of transmitters:**

- The Shaykh and the grand Shaykh of the compiler were not exposed to Jarḥ or Taʿdīl. In addition, I could not find the biography of Maʿmmar ibn Muḥammad. Moreover, Darrāj's narration from Abī al-Haytham is weak.
- However, this chain of transmitters is Ḥasan li Ghayrih.
- See: (Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) (104).

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (Al-Musnad) 3/29 (11244), ʿAbd ibn Ḥumayd in (Al-Muntakhab) (p. 290) (932), Abū Yaʿlā in (Al-Musnad) 2/530 (1499), and Al-Ḥākim in (Al-Mustadrak) 4/290. They narrated it from different ways from Ibn Lahīʿah

(1034) I heard Abā ʿAbdurraḥmān Assulamiyy state that he heard Abā Bakr Arrāziyy state that he heard Muḥammad Alkhabbāz say: "The one who repents sincerely before his death by a period of time that is equal to a part of the midday will be told the following: 'You turned back (to Allah) fast.'"(1)

﴿—Allah will pardon them. And Allah is All-Knowing, All-Wise﴾

[Qurʾān 4:18]: ﴿However, repentance is not accepted from those who knowingly persist in sin until they start dying, and then cry, ﴿Now I repent!﴾ repentance at that time isn't accepted from a disbeliever who becomes a believer or a sinful person who decides to leave their sins ﴿nor those who die as disbelievers﴾ the word 'Alladhīn' is in a state of being 'Majrūr' as it means: "Wa la lilalladhīn yamūtūn ﴿nor those who die as disbelievers. For them We have prepared a painful punishment﴾ the word 'iʿtadnā' means 'prepared'. The noun of it is 'ʿatād' as ʿAdiyy ibn Arraqāʿ said: "The spoils of war of the noblest men come to him by force … as he prepares the weapons and rides for wars", the horse that is prepared for war is called 'ʿatād and ʿātid'. Alʾsʿar Aljaʿfiyy said: "The spots of blood were on their shoulders … but my spot of blood is carried by the solid, fast-moving horse", he meant that his people haven't avenged their father's death as they accepted to carry the shame of not defending his honor, but the poet carried his revenge on the horse to avenge his father's death.

[Qurʾān 4:19]: ﴿O believers! It is not permissible for you﴾ The interpreters stated that the men of Madīnah in the pre-Islamic period of ignorance 'jāhilīah'

---

from Darrāj from Abī al-Haytham from Abī Saʿīd.

- It is also mentioned by ʾAḥmad in (Al-Musnad) 3/41 (11367) from the way of Layth form Yazīd ibn al-Hād from ʿAmr ibn Abī ʿAmr from Abī Saʿīd with the same chain. However, this narration is a good Tābiʿ (confirming Ḥadīth) to Ibn Lahīʿah because its narrators are reliable, except for ʿAmr who did not live at the same time of Abī Saʿīd. However, this Tābiʿ narration strengthens the way of Ibn Lahīʿah.

(1) **[1034] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is very weak as it contains As-Sulamiy, and Al-Khabbāz who is Majhūl.

The authentication of Ḥadīth:

- I could not find its authentication.

and in the beginning of Islam used to marry their stepmothers or any female who was a blood relative after the death of the husband by throwing a garment on the woman or the house to show that she couldn't marry anyone other than the thrower of the garment. If the man wanted to marry the woman, he could have done so without paying a dowry or by just paying the same amount of dowry that was paid by her late husband. He could also marry her to another man but he took the whole dowry for himself. He could also harm the woman by rejecting all proposals of men who wanted to marry her to take over her share of inheritance which she would give up to protect herself. This harm was also intended to wait for the woman's death so the man could take over her inheritance. But if the woman went to her family before her husband's close relative could throw the garment at her, then she would be free to marry whoever she wanted. The men used to do that until the death of Abū Qays ibn Al-Aslat Alanṣāriyy who left a wife called Kubayshah bint Maʿin Alanṣāriyyah. Ḥiṣn was her stepson. Muqātil ibn Ḥayān stated that his name was Qays ibn Abī Qays who threw his garment on her to inherit her as a wife but he left her without marriage or financial support. He intended to harm her so she would protect herself by giving up her share of inheritance. This was a widespread tradition. If the woman was wealthy and beautiful, then the man would marry her but if she wasn't beautiful, he would harm her by abandoning her right to marry so she would give up her wealth to protect herself. Kubayshah went to Prophet Muḥammad (PBUH) and said: "O Messenger of Allah, Abā Qays passed away (249) and his son inherited me as a wife and harmed me by abandoning my right to marry. He doesn't support me financially nor does he marry me or set me free (to marry another man)" The Messenger of Allah (PBUH) said: **"Stay at your home until Allah's ruling about you is revealed".** When she left and other women of Madīnah heard about the incident, they went to the Messenger of Allah (PBUH) while he was in the Masjid of Alfaḍīkh and said: "O Messenger of Allah, we are all like Kubayshah except that the ones who inherited us as wives were the paternal cousins", therefore, Allah, the Almighty revealed: ﴿O believers! It is not permissible for you to inherit women against their will﴾.

Ḥamzah, Alkisāʾiyy, Khalaf, Alʾaʿmash, Yaḥīā ibn Wathāb read ‘Kurhā’ with ‘dammah’ on the ‘kāf’ in this surah and in Surat At-tawbah. The rest of Qurrāʾ read it with ‘fatḥah”, Alkisāʾiyy stated that these are two dialects. Alfarrāʾ said: “Karh and ikrāh; Kurh is difficulty. Whatever a person is forced to do is ‘Karh’ with ‘fatḥah’ but what is disliked by the person is ‘kurh’ with ‘dammah’.”

﴿nor should you treat them harshly, hoping to take back some of the bride-gift you gave them﴾ like what the people of Madīnah used to do. Juaybir via Aḍaḥāk said: “This verse was revealed about men who had orphaned girls under their custody. They wanted to marry these girls for their wealth and other men inherited old wives who were expected to pass away to take over their wealth. These men had no desire to approach the old women sexually and actually wanted to marry young women.”

Ibn ʿAbbās said: “This is a man who marries a woman who he hates to be with so he harms her and treats her harshly so that she would give up her dowry or give it back to him, therefore, Allah, the Almighty prohibited such actions.”

﴿unless they are found guilty of adultery﴾ in this case, it would be permissible to make things difficult for the wives so that they would give part of their dowries which were taken from the husbands. There is a difference of opinions about the meaning of ‘fāḥishah’: some stated that it is ‘adultery’. Alḥassan said: “If she commits adultery, then it is permissible for the husband to ask for ‘Khulʿ’. ʿAṭāʾ said: “When a man’s wife commits adultery, he can take the dowry from her but this ruling was abrogated by Ḥudūd (Islamic Legal Punishments).”

Ibn Masʿūd, Aḍaḥāk, and Qatādah said: “This is Nushūz (the state when one spouse violates their marital duties)”.

(1035) (The narration is unauthentic but the Ḥadīth is authentic as it is narrated by Imām Muslim) Alḥusayn ibn Muḥammad ibn Alḥusayn Addaynūriyy said, ʿUmar ibn Aḥmad ibn Alqāṣim Annahāwandiyy said, Muḥammad ibn ʿAbdullah ibn Sulaymān Alḥaḍramiyy said, Yaḥīā Alḥamāniyy said, Ḥatim ibn Ismāʿīl via Jaʿfar ibn Muḥammad via his father

via Jābir ibn ʿAbdullah stated that the Prophet (PBUH) delivered a sermon as follows: "Be mindful of Allah with regards to the treatment of women. You took them as a trust from Allah, and your sexual relationship with them was permitted by a spoken word made sacred by Allah. Your rights upon them that they do not allow anyone to enter your houses who you do not like but if they disobey you then you can hit them lightly. Their rights upon you are providing them with food and clothing in a fitting manner."(1)

Ibn ʿAbbās, ʿĀsim, Ibn Kathīr and the rest of Qurrāʾ read 'mubīnah' with 'karsrah'. (250)

﴿Treat them fairly﴾ Alḥassan said: "This refers to the beginning of the speech by means of conjunction between "Give women their bridal gift upon marriage" and "Treat them fairly"." Others stated that the verse means that the husband should have a goal of making his wife happy as she wants that for him, too.

﴿If you happen to dislike them, you may hate something which Allah turns into a great blessing﴾ a good boy or girl, or maybe Allah will bless the husband with emotions for his wife. This is the opinion of the interpreters of Qurʾān.

(1036) (Weak narration) Abū ʿAbdullah ibn Fanjawīh said, ʿUbayd Allah ibn Muḥammad Shanabah said, Jaʿfar ibn Muḥammad Alfirīābiyy said, Muḥammad ibn Alḥassan said, ʿAbdullah ibn Almubārak said, ʿīmārah ibn

(1) **[1035] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters that is mentioned by the compiler contains An-Nahāwandiy who attributed fabricated narrations to reliable narrators, and Al-Ḥimmāniy who is accused of Ḥadīth stealing. However, this Ḥadīth is authentic and Mashhūr (well-known) from other ways as mentioned later in the authentication.

The authentication of Ḥadīth:

- It is mentioned by Muslim the book of Ḥajj, chapter of the Ḥajj of the Prophet (P.B.U.H) (1218) which is a part of the well-known Ḥadīth of Jābir concerning the description of the Ḥajj. It is also mentioned by Abū Dawūd in the book of the Rites of Ḥajj, chapter of the Description of the Prophet's (P.B.U.H) Ḥajj (1905), An-Nasāʾiy in (As-Sunan al-Kubrā) 2/421 (4001), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/311, and others. They narrated it from different ways form Jaʿfar ibn Muḥammad with the same chain.

Zādhān via Makḥūl Alʾuzdiyy stated that he heard ibn ʿUmar say: "A man may pray istikhārah and then feels unpleased with Allah's choice for him, but he eventually acknowledges that the choice was the best for him."(1)

[Qurʾān 4:20]: ﴿If you desire to replace a wife with another﴾ without her committing Nushūz or adultery ﴿and you have given the former ⌜even⌝ a stack of gold ⌜as a dowry﴾ the big amount of dowry. It was interpreted previously ﴿do not take any of it back. Would you ⌜still⌝ take it﴾ this is a rhetorical question intended for prohibition and reproach ﴿unjustly and very sinfully?﴾ the two nouns are 'mansūb' due to one of two possibilities: -1 by means of the unmentioned letter 'bāʾ' -2 by means of ellipsis.

[Qurʾān 4:21]: ﴿And how could you take it back﴾ a rhetorical question which shows the magnitude of such action like the verse ﴿How can you deny Allah?﴾ ﴿after having enjoyed each other intimately﴾ The interpreters stated that Allah used the word 'ʾFḍā' as a metaphor for intimate relationship because Allah is Most-High who uses metaphors to explain whatever He wants. 'ʾifḍāʾ' originally means to access something without a middleman. ﴿and she has taken from you a firm commitment?﴾ Alḥassan, Ibn Sīrīn, Aḍaḥāk, Qatādah and Assudiyy said: "This is when the agreement of the marriage contract is set and the guardian says: 'I marry her to you based on what Allah made upon husbands, that is you must retain your wife with honor or separate from her with grace.'"

Mujāhid said: "This is the spoken word which makes the sexual intercourse permissible. This word is: 'I marry her to you' (said by the guardian)."

Ashaʿbiyy, ʿikrīmah, and Arrabīʿ stated that it is the meaning of the

(1) **[1036] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak as it contains ʿUmārah.
- Furthermore, the chain of transmitters that is mentioned by the compiler contains Ibn Shanbah and Ibn Būr who are Majhūl narrators.

The authentication of Ḥadīth:
- It is mentioned by Ibn al-Mubārak in (Az-Zuhd) (p. 32) (128) and Ibn Abī ad-Dunyā in (Ar-Riḍā ʿan Allāh) 2/93 (56) from ʿUmārah from Makḥūl from Ibn ʿUmar.

Ḥadīth: "You took them as a trust from Allah, and your sexual relationship with them was permitted by a spoken word made sacred by Allah."

Chapter: The narrations about the permission of receiving a big amount of dowry as Allah says: "and you have given the former ⌜even⌝ a stack of gold ⌜as a dowry":

(1037) Ashaykh Abū ʿAbdullah Alḥusayn ibn Muḥammad ibn Alḥusayn ibn Muḥammad ibn Alḥusayn Athaqafiyy (may Allah's mercy be granted to him) who told me in my house that ʿUbayd Allah ibn Muḥammad ibn Shanabah and ʿAbdullah ibn Yusuf stated that Muḥammad ibn ʿImrān ibn Harūn said, Muḥammad ibn Isḥāq Aṣaghāniyy said, Abū ʿUbayd Alqāsim ibn Salām said, ʿAbdullah ibn Ṣāliḥ via Allayth via Hishām ibn Saʿd via ʿAṭāʾ Akhurasāniyy stated that ʿUmar ibn Alkhaṭāb asked ʿAliyy to marry his daughter, ʾUm Khulthūm, the daughter of Fatimah the daughter of the Messenger of Allah (PBUH) but ʿAliyy said: "She is young (unready for marriage)." (251) ʾUmar said: "I heard the Messenger of Allah (PBUH) say: 'Except for my family and my in-laws, every (connection of) family and in-laws will come to an end on the Day of Judgement', therefore, I wanted to marry her". ʿAliyy said: "I will send her to you to see that she is still young." He sent her then when she met ʿUmar, she said: "My father says: 'Did you want the garment (the garment is ʾUm Kalthūm)?", ʿUmar said: "Yes, I want it". ʿAliyy approved of the marriage and ʿUmar gave her a dowry worth 40 thousand Dirhams.[1]

(1) **[1037] The assessment of the reliability of the chain of transmitters:**

- This Ḥadīth is considered Ḥasan for its other ways and Shawāhid. In addition, Al-Ḥāim rendered it Ṣaḥīḥ as well as Aḍ-Ḍiyāʾ in (Al-ʾAḥādīth al-Mukhtārah) and Al-ʾAlbāniy in (Ṣaḥīḥ al-Jāmiʿ) (4564).

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (Faḍāʾil aṣ-Ṣaḥābah) 2/625 (1069), Ibn Abī Shaybah in (Al-Muṣannaf) 6/90 (16528), Al-Ḥākim in (Al-Mustadrak) 3/153, and Aḍ-Ḍiyāʾ in (Al-ʾAḥādīth al-Mukhtārah) 1/197 (101). It is also mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 5/376 (5606) and (Al-Muʿjam al-Kabīr) 3/45 (2635) from different ways from Sufyān ibn ʿUyaynah from Jaʿfar ibn Muḥammad from his father from Jābir that he said: I heard ʿUmar saying: I heard the Messenger of Allāh

(1038) Alḥusayn ibn Muḥammad said, Aḥmad ibn Jaʿfar ibn Ḥamdān ibn ʿAbdullah said, Jaʿfar ibn Muḥammad Alfirīābiyy said, ʿUbayd Allah ibn ʿUmar Alqawārīriyy said, ʿAbd-Alaʾʿlā said, Hishām ibn Ḥassān via Ibn Sīrīn stated that Alḥassan ibn ʿAliyy married a woman so he sent her one hundred female-servants with 100 thousand Dirhams with each female-servant.(1)

(1039) The same chain of narration via Alfirīābiyy said, Abū Alʾṣbagh ʿAbd-Alʿazīz ibn Yaḥīā Alḥarrāniyy said, Muḥammad ibn Salamah via Abī ʿAbd-Arraḥīm via Zayd ibn Abī ʾUnaysah via Yazīd ibn Ḥubayb via Marthad ibn ʿAbdullah Alyazaniyy via ʿUqbah ibn ʿĀmir' Aljuhaniyy stated that Messenger of Allah (PBUH) said: "**The best marriage is the one that is most easy (dowry and expenditure to prepare for the marriage)",** he also said to a man: "Would you like that I marry you to so and so?", the man said: "Yes", then he (PBUH) said to the woman: "Would you like that I marry you to so and

(P.B.U.H) as saying…. Then, he mentioned it but did not mention the story.
- Furthermore, Aṭ-Ṭabarāniy mentioned it in (Al-Muʿjam al-Kabīr) (2634) from the way of Yūnus ibn Abī Yaʿfūr from his father from Ibn ʿUmar from ʿUmar with the same chain, without telling the story.
- Moreover, Ad-Dūlābiy mentioned it in (Adh-Dhurriyyat aṭ-Ṭāhirah) 1/114 (217) from the way of Ibn ʾIsḥāq from ʿAāṣim ibn ʿUmar from Qatādah with the same chain, without telling the story.
- Ad-Dūlābiy also mentioned it in the same book (218) from the way of Khālid ibn Ṣāliḥ from Wāqid ibn Muḥammad ibn ʿAbdullāh ibn ʿUmar from some of his family that ʿUmar asked ʿAliy to marry his daughter…. Then, he mentioned it.
- He also mentioned it in the same book (219) from the way of ʿAbd al-ʿAzīz ad-Dāwardiy from Zayd ibn ʾAslam from his father that he said: ʿUmar asked ʿAliy to marry his daughter…. Then, he mentioned it.

(1) **[1038] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.
- In (Majmaʿ az-Zawāʾid) 4/284, Al-Haythamiy said: this Ḥadīth is narrated by Aṭ-Ṭabarāniy with narrators who are some of the narrators of the Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 6/91 (16537), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 3/27 (2564) and Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 2/38 from the way of ʿAbd al-ʾAʿlā from Hishām from Muḥammad, following the same chain.
-

so?". He then married one to the other. The man had sexual intercourse with her, but he did not specify any dowry for her, nor did he give anything to her. He was one of those who participated in the Battle of al-Ḥudaybīah and he had a share of the spoils of war in Khaybar. When he was on his deathbed, he said: The Messenger of Allah (PBUH) married me to so-and-so, and I did not specify a dowery for her, nor did I give anything to her. I call upon you as witness that I have given my share in Khaybar as her dowery", so she took the share and sold it for one thousand Dirhams.(1)

(1040) Abū ʿAbdullah Athaqafiyy said, ʿUbayd Allah ibn Muḥammad ibn Shanaba and ʿAbdullah ibn Yusuf stated that Muḥammad ibn ʿImrān said, Aṣāghāniyy said, Abū ʿUbayd said, Abū Alyamān via Abī Bakr ibn ʿAbdullah ibn Abī Maryam via Ḍamirah ibn Ḥubayb stated that ʾUm Ḥabībah was in Abyssinia with Jaʿfar ibn Abī Tālib and that the Negus (the King) offered the dowry to ʾUm Ḥabībah on behalf of the Messenger of Allah which was worth 400 hundred Dīnārs.(2)

---

(1) **[1039] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Abū Dawūd in the book of Marriage, chapter of Regarding One Who Married Without Specifying The Dowry And Then Died (2117) from the way of Abī al-ʾAṣbagh from Muḥammad ibn Salamah, following the same chain.
- In addition, it is mentioned by ʿAbd ar-Razzāq in (Al-Muṣannaf) 6/178 (10412), Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 1/221 (724), and Al-Quṭāʿiy in (Musnad ash-Shihāb) 2/320 (1226) from the way of Muḥammad ibn Muslimah from ʿAmr ibn Dīnār that he said: I was reported that the Messenger of Allāh (P.B.U.H) said…. The, he mentioned the Ḥadīth.

(2) **[1040] The assessment of the reliability of the chain of transmitters:**
- It is Ṣaḥīḥ considering its other ways of narrations.
- However, the chain of transmitters that is mentioned by the compiler contains Ibn Shanbah, ʿAbdullāh ibn Yūsuf and Muḥammad ibn ʿImrān who are Majhūl narrators.

The authentication of Ḥadīth:
- It is mentioned by Al-Ḥākim in (Al-Mustadrak) 4/23 from the way of Aṭ-Ṭabariy that he said: Muḥammd ibn ʿUmar related to us that ʾIsḥāq ibn Muḥammad related to us that Jaʿfar ibn Muḥammad ibn ʿAliy related to us from his father that he said:

(1041) Based on the same chain of narration via Abī ʿUbayd said, Abū Muʿāwīah via Hishām ibn Ḥassān via Ibn Sīrīn via Ibn ʿAbbās stated that he married ʾUm Salamah Assulamīah with a dowry worth 10 thousand Dirhams.(1)

(1042) Based on the same chain of narration via Abī ʿUbayd said, Ismāʿīl ibn Ibrāhīm via Ayūb via Nāfiʿ via Ibn ʿUmar stated that he (Ibn ʿUmar) used to marry his daughters with a dowry worth 10 thousand Dirhams.(2)

(1043) (Weak narration) Based on the same chain of narration via Abī ʿUbayd said, Ibn Mahdiyy via Ḥammād ibn Salamah via Abī Bishr stated that

---

the messenger of Allāh (P.B.U.H) sent ʿAmr ibn ʾUmayah…. Then, he mentioned the Ḥadīth.

- In addition, Al-Bayhaqiy mentioned it in (As-Sunan al-Kubrā) 7/139 from the way of Ibn ʾIsḥāq that he said: Abū Jaʿfar related to me that he said: the Messenger of Allāh (P.B.U.H) sent…. Then, he mentioned the Ḥadīth.
- It is also mentioned by Ibn Saʿd in (Aṭ-Ṭabaqāt al-Kubrā) 2/52 from the way of Ibn ʾIsḥāq.
- It is also mentioned by Az-Zubayr ibn Bakkār in (ʾAzwāj an-Nabiy (P.B.U.H)) 2/52 from the way of Muḥammad ibn Ḥasan that ʾIsḥāq ibn ʿĪsā related to us from Yaḥyā ibn ʿUmar from his father.
- Moreover, it is mentioned by Abū Dawūd in the book of Marriage, chapter of Dowry (2107), An-Nasāʾiy in (As-Sunan al-Kubrā) 3/315 (5512), Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/139, and Ibn al-Jārūd in (Al-Muntaqā) 2/179 (713). They narrated it from the way of Maʿammar from Az-Zuhriy from ʿUrwah ibn az-Zubayr from ʾUmm Ḥabībah, following the same chaine. This narrations states that the dowry for marrying ʾUmm Ḥabībah was four thousand.

(1) **[1041] The assessment of the reliability of the chain of transmitters:**

- It is a Ṣaḥīḥ Ḥadīth. However, the chain that is mentioned by the compiler contains the same Majhūl narrators who were mentioned in the previous chain of transmitters.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 6/90 (16531) from the way of Hishām from Ibn Sīrīn from Ibn ʿAbbās, but it contains Shumaylah instead of Sulaymah.

(2) **[1042] The assessment of the reliability of the chain of transmitters:**

- It is a Ṣaḥīḥ Ḥadīth. However, the chain that is mentioned by the compiler contains the same Majhūl narrators who were previously alluded to.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 6/91 (16532) from the way of ʾAyyūb from Nāfiʿ from Ibn ʿUmar.

ʿUrwah Albāriqiyy married the daughter of Hāniʾ ibn Qubysah with a dowry worth 40 thousand Dirhams.(1)

(1044) Ibn Fanjawīh said, Aḥmad ibn Jaʿfar ibn Ḥamdān said, Jaʿfar ibn Muḥammad AfirīAbiyy said, Hudbah ibn Khālid said, Mahdiyy ibn Maymūn via Ghaylān ibn Jarīr stated that Muṭarriff married a woman with a dowry worth 10 thousand ʾUqyah (one ʾUqyah is roughly worth 5 ounces of gold).(2)

A new chapter: The following is about those who disliked offering a large amount of dowry. The following is about the least amount of dowry (252)

(1045) Abū ʿAbdullah Alḥusayn ibn Muḥammad ibn Fanjawīh Addynauriyy who told me in my house that ʿUmar ibn Alkhaṭāb said, Muḥammad ibn Isḥāq Almasūḥiyy said, Saʿīd ibn Manṣūr said, Hushaym ibn Bashīr -there is someone in this chain of narration missing- that Manṣūr ibn Zādhān via Ibn Sīrīn said, Alʿajfāʾ Assulamiyy stated that he heard ʿUmar ibn Alkhaṭāb delivering a sermon; he praised and thanked Allah and then said: "Do not go to extremes in offering women their dowries, for if it represented honor in this world and righteousness in the sight of Allah, then the one of you most entitled to do so would have been Allah's Prophet. Messenger of Allah never married any of his wives or asked for any of his daughters in marriage for more than twelve ʾUqyah. A man may spend a lot for a dowry until he feels resentment against his wife and says: 'You cost me everything I own', or, 'You caused me a great deal of hardship'"(3)

(1) **[1043] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak as it contains the same Majhūl narrators who were previously alluded to.

The authentication of Ḥadīth:
- I could not find its authentication.

(2) **[1044] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ whose narrators are Thiqah and Thabt (reliable and solid).

The authentication of Ḥadīth:
- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 6/91 (16533) from Abī ʾUsāmah from Mahdiy ibn Maymūm from Ghaylān, following the same chain.

(3) **[1045] The assessment of the reliability of the chain of transmitters:**
- It is a Ṣaḥīḥ Ḥadīth which Ati-Tirmidhiy and Al-ʾAlbāniy rendered Ṣaḥīḥ.
- The chain that is mentioned by the compiler contains ʿUmar ibn al-Khaṭṭāb about whom I stated that I could not find.

(1046) Alḥsayn ibn Muḥammad ibn Fanjawīh said, Aḥmad ibn Jaʿfar ibn Ḥamdān said, Muḥammad ibn Ḥamdān ibn Sufyān said, Arrabīʿ ibn Sulaymān said, Ibn Wahb via ʾUsamah ibn Zayd stated that Ṣafwān ibn Sulaym told him that ʿUrwah ibn Azzubayr via ʿĀʾishah stated that Messenger of Allah (PBUH) said: **"It is one of the blessings given to a woman that her dowry is made easy and that her giving birth is made easy." ʿUrwah said: "And I would like to add that the first sign of the absence of blessings is going to extremes in offering women their dowries."**(1)

(1047) Fanjawīh said, Aḥmad ibn Jaʿfar ibn Ḥamdān said, Jaʿfar ibn Muḥammad Alfirīābiyy said, Muammad ibn Ghaylān said, Bishr ibn Assiriyy and ʿUthmān ibn Alyamān via Dāwūd ibn Qays via Mūsā ibn Yasār via Abī Hurayrah stated that when the Messenger of Allah (PBUH) was alive, the dowry of Muslim women was 10 ʾUqyah which was worth 400 Dirhams.(2)

The authentication of Ḥadīth:

- It is mentioned by Abū Dawūd in the book of Marriage, chapter of Dowry (2106), An-Nasāʾiy in (As-Sunan al-Kubrā) 3/314 (5511), Ibn Mājah in the book Marriage, chapter of Women Dowry (1887), At-Tirmidhiy in the book of Marriage, chapter of Something else (1114), and Ad-Dāramiy in (As-Sunan) 3/1411 (2246). They narrated it from different ways from Ibn Sīrīn from Abī al-ʿAjfāʾ from ʿUmar.

(1) **[1046] The assessment of the reliability of the chain of transmitters:**

- Its chain contains ʾUsāmah ibn Zayd about whom the scholars of Ḥadīth differed, whether he is Al-Laythiy or Al-ʿAdawiy. Al-Haythamiy, in (Majmaʿ az-Zawāʾid) 4/255, stated that he is the latter that is why he considered him weak, but Ibn ʿAdiy, in (Al-Kāmil) 1/77-78 stated that he is the former. Moreover, Al-Ḥākim said: this is a Ṣaḥīḥ Ḥadīth according to the condition of Muslim, the same opinion on which Adh-Dhahabiy agreed.
- In addition, Al-ʾAlbāniy rendered it Ḥasan in (ʾIrwāʾ al-Ghalīl) 6/350.

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (Al-Musnad) 6/77 (24478), Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 4/62 (3612), Al-Ḥākim in (Al-Mustadrak) 2/197, Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 9/405 (4095) and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/235. They narrated it from different ways from ʾUsāmah ibn Zayd from Ṣafwān from ʿUrwah from ʿAāʾishah, following the same chain.

(2) **[1047] The assessment of the reliability of the chain of transmitters:**

- Al-Ḥākim said: its chain is Ṣaḥīḥ according to the condition of Muslim, but the Shaykhān did not mention it, the same opinion on which Adh-Dhahabiy agreed.

(1048) Based on the same narration via Alfirīābiyy said, Qutaybah ibn Saʿīd said, Ḥammād ibn Zayd:

(1049) Abū Bakr Aljawzaqiyy said, Abū Alʿabbās Addaghuliyy said, Zayd ibn Tamīm said, Yaḥīā said, Ḥammād ibn Zayd:

(1050) Ibn Alaʿrābiyy -was in Makkah- said, Alḥassan ibn Muḥammad ibn Aṣabāḥ Azzaʿfarāniyy said, Yaḥīā ibn ʿAbbād said, Ḥammād ibn Zayd via Thābit Albanāniyy via Anas ibn Mālik stated that Messenger of Allah saw some traces of saffron on ʿAbdurraḥmān ibn ʿAwf, so he said: "What is this?" He said: "I married a woman for the amount of gold equal to the weight of a date seed." So, he said: "May Allah bless you. Have a banquet, even if it is only one sheep." The dowry was said that it equaled 5 Dirhams.(1)

(1051) Abū Bakr Aljawzaqiyy said, Aḥmad ibn Muḥammad ibn Alḥassan said, Muḥammad ibn Jabawiah Alʾisfirāīniyy said, Muṭarrif and Alqaʿnabiyy via Mālik ibn Anas:

(1052) And Abū Alqāssim ʿUbayd Allah ibn Ibrāhīm ibn Bālawiah said, Ismāʿīl ibn Isḥāq said, ʿAbdullah ibn Maslamah and Abū Muṣʿab via Mālik via Abī Ḥāzim via Sahl Assāʿidiyy stated A woman came to Allah's Messenger (PBUH) and said, "I present myself to you for marriage, O Messenger of Allah". She stayed for a long time, then a man said, "O Messenger of Allah, if you do not want to marry her, then

---

The authentication of Ḥadīth:

- It is mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) 3/314 (5510), ʾAḥmad in (Al-Musnad) 2/367 (8807), Ad-Dāraquṭniy in (As-Sunan) 3/222 (13), Al-Ḥākim in (Al-Mustadrak) 2/191, Al-Bayhaqiy in (As-Sunan al-Kubrā) 7235 and Ibn al-Jārūd in (Al-Muntaqā) 2/179 (717). They narrated it from different ways from Dawūd ibn Qays from Mūsā ibn Yasār from Abī Hurayrah.

(1) **[1048 – 1050] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy in the book of Marriage, chapter How to invoke good upon a person who has married recently? (5155), Muslim in the book of Marriage, chapter of The Dowry. It is permissible for the dowry to be teaching Quran, a ring of iron… (1427), Mālik in (Al-Muwaṭṭaʾ) 2/545 (1135), and others. They narrated it from different ways from Ḥammād from Thābit from ʾAnas.

allow me to marry her." The Prophet (PBUH) said, "Have you got anything that you can offer to her as a dowry?" He said, "I have nothing except my ʾIzār (waist sheet)." The Prophet (PBUH) said, "If you give her your ʾIzār, you will have no ʾIzār to wear, so go and search for something." He said, "I could not find anything." (253) The Prophet (PBUH) said, "Try to find something, even if it were a ring made of iron." The man was not able to find anything so the Prophet (PBUH) said: "Do you memorize something of the Qurʾān?" He said: "Yes. Such surah and such Surah," naming those Surahs to the Prophet (PBUH) who said, "I have married her to you for what you know of the Qur'an (by heart)."(1)

(1053) (Weak narration) Abū ʿAbdullah ibn Fanjawīh said, ʿUmar ibn Alkhaṭāb said, ʿAbdullah ibn Alfaḍl said, Muḥammad ibn Bashār said, Yaḥīā said, Shuʿbah via ʿAṣim ibn ʿUbayd Allah via ʿAbdullah ibn ʿĀmir via his father stated that a man married a woman with a dowry worth two sandals so the Messenger of Allah (PBUH) asked whether the wife was satisfied with two sandals regarding her person and her property and she replied that she was, so he gave his approval of that amount of dowry.(2)

---

(1) **[1051, 1052] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters that is mentioned by the compiler contains Ibn Jabawayh whom I could not find.
- However, this Ḥadīth is authentic as stated later in the authentication.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Marriage, chapter of To marry (a lady to) a man for what he knows of the Qur'an (5149), Mālik in (Al-Muwaṭṭaʾ) 2/526 (1096), An-Nasāʾiy in (As-Sunan al-Kubrā) 3/259 (5308), and others. They narrated it from different ways from Abī Ḥāzim from Sahl, following the same chain.

(2) **[1053] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak as it contains ʿAāṣim.
- Moreover, the chain that is mentioned by the compiler contains ʿUmar and ʿAbdullāh ibn al-Faḍl whom I could not find.

The authentication of Ḥadīth:
- It is mentioned by ʾAḥmad in (Al-Musnad) 3/445 (15679), At-Tirmidhiy in the book of Marriage, chapter What is related to Women Dowry (1113), Ibn Mājah in the book of Mariage, chapter Women Dowry (1888), Abū Yaʿlā 13/151 (7194), Al-Bayhaqiy in (As-Sunan al-Kubarā) 7/138, and Ibn Abī Shaybah in (Al-Muṣannaf) 6/86 (16504). They narrated it from different ways from Shuʿbah from ʿAāṣim from ʿAbdullāh from his father.

(1054) (Weak narration) Ibn Fanjawīh said Aḥmad ibn Jaʿfar ibn Ḥamdān ibn ʿAbdullah said, Ibrāhīm ibn Alḥusayn ibn Dayzīl said, Adam ibn Abī ʾIyās said, Sufyān via Yaḥīā ibn Saʿīd via Muḥammad ibn Ibrāhīm via Abī Ḥadrad Alaslamiyy stated that he went to the Messenger of Allah to ask for help with regards to the payment of a dowry. The Prophet (PBUH) said: "How much did you offer her for a dowry?" The man said: "Two hundred Dirhams." The Prophet (PBUH) said: "If you had the possession of the valley of Buṭḥān, you wouldn't have increased this amount!"(1)

(1055) (Weak Narration) Ibn Fanjawīh said, Abū Naṣr Maṣūr ibn Jaʿfar Anahāwandiyy said, the judge: Muḥammad ibn Aḥmad Almaqdimiyy said, ʿAddah ibn ʿAbdullah Abū Sahl Aṣaffār said, Yazīd ibn Hārūn said, Mūsā ibn Muslim ibn Rūmān said, Abū Azzubayr via Jābir ibn ʿAbdullah stated that the Messenger of Allah (PBUH) said: "If anyone gives as a dowery that is worth two handfuls of flour or dates he has made her permissible for him (to marry)."(2)

---

(1) **[1054] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak for the cutting off between At-Taymiy and Abī Ḥadrad. In (Majmaʿ az-Zawāʾid) 4/282, Al-Haythamiy said: the narrators mentioned by ʾAḥmad are some of those who are mentioned in the Ṣaḥīḥ. However, this does not account for the absolute authenticity of the Ḥadīth because it does not negate the defects of cutting off and attribution of the Ḥadīth to the Prophet (P.B.U.H) by a Tābiʿi.
- However, Al-ʾAlbāniy, in (Ṣaḥīḥ al-Jāmiʿ) (5299), rendered this Ḥadīth as Ṣaḥīḥ with the following wording: "If you had the possession of….

The authentication of Ḥadīth:

- There is a narration mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 6/90 (16526), ʿAbd ar-Razzāq in (Al-Muṣannaf) 6/177 (10409), ʾAḥmad in (Al-Musnad) 3/448 (15706), Al-Ḥākim in (Al-Mustadrak) 2/194, Aṭ-Ṭayālisiy in (Al-Musnad) 2/184 (1300), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 22/352 (882) and (Al-Muʿjam al-ʾAwsaṭ) 7/303 (3563), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/235. They narrated it from different ways from Yaḥyā ibn Saʿīd from Muḥammad ibn ʾIbrāhīm from Abā Ḥadrad…. Then, he mentioned the Ḥadīth.

(2) **[1055] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak as it contains Mūsā, or Ṣāliḥ according to the opinion of Abī Dawūd in (his Sunan).
- However, the chain that is mentioned by the compiler contains Manṣūr an-Nahāwandiy whom I could not find.

(1056) (Very weak Ḥadīth) Ibn Fanjawīh said, Manṣūr ibn Jaʿfar ibn Muḥammad Anahāwandiyy said, Abū Bakr Muḥammad ibn ʿAliyy ibn Ḥamzah ibn Ṣāliḥ said, ʿImrān ibn Mūsā ibn Ayūb said, Khaṭāb ibn Sayār said, ʾAmr ibn Abī Alʾzhar via Ḥumayd Aṭawīl via Abī Nuḍrah via Abī Saʿīd Alkhudriyy stated that Messenger of Allah (PBUH) married ʾUm Salamah with a dowry worth 10 Dirhams.(1)

(1057) (Weak narration) Ibn Fanjawīh said, Abū Bakr ibn Mālik said, ʿAbdullah ibn Aḥmad ibn Ḥanbal said, Alḥassan ibn ʿAbd-Alʿazīz stated that Ḍumrah wrote to them via Ibrāhīm via ʿAbdullah Alhatāniyy stated that Saʿīd ibn Almusayib accepted two Dirhams as a dowry for his daughter.(2)

(1058) (Weak narration) Ibn Fanjawīh said, Aḥmad ibn Ibrāhīm ibn Shādhān said, ʿUmar ibn Aḥmad Alqaṭān said, Muḥammad ibn Ismāʿīl said, Wakīʿ said, Yaḥīā ibn ʿAbdurraḥman ibn Abī Labībah via his grandfather stated that Messenger of Allah (PBUH) said: "One Dirham makes it permissible", Wakīʿ said: "This is in marriage."(3)

The authentication of Ḥadīth:

- It is mentioned by Abū Dawūd in the book of Marriage, chapter of Regarding A Small Dowry (2110), Ad-Dāraquṭniy 3/243 (5), and Al-Bayhaqiy 7/238. They narrated it from the way of Yazīd ibn Hārūn from Mūsā ibn Muslim from Abī az-Zubayr from Jābir, following the same chain of transmitters.

(1) **[1056] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is very weak as it contains ʿAmr who is Matrūk, and it also contains other narrators whom I could not find.

The authentication of Ḥadīth:

- It is mentioned by Abū Yaʿlā in (Al-Musnad) 6/115 (3385), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 23/247 (498) from Al-Ḥakam ibn ʿAṭiyyah from Thābit from ʾAnas that the Messenger of Allāh (P.B.U.H) married ʾUmm Salamah for goods equal to ten Dirhams. However, this way of narration is not authentic because it contains Al-Ḥakam who is weak.

(2) **[1057] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak as it contains Al-Kattāniy.

The authentication of Ḥadīth:

- I could not find its authentication.

(3) **[1058] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak as it contains Yaḥyā who is not a proof and is considered weak by Al-Haythamiy in (Majmaʿ az-Zawāʾid) 4/281.

(1059) Ibn Fanjawīh said, Aḥmad ibn Jaʿfar said Alfirīābiyy said, Qutaybah said, Layth via ʿAbdullah ibn Yazīd -the freed slave of Alaʾswad- stated that one man was given glad tidings of having a baby-girl so he was saddened by the news so another man told him: "Present her to me (without dowry, when she grows up)", the man accepted the offer but when Saʿīd ibn Almusayib heard about that, he said: "Hibah is not permissible for anyone but the Messenger of Allah (PBUH). A small dowry such as a whip makes the marriage permissible".(1)

(1060) (Weak narration) Ibn Fanjawīh said, Ibn Shanabah and ʿAbdullah ibn Yusuf stated that Muḥammad ibn ʿImrān said, Aṣāghāniyy said, Abū ʿUbayd said, Hushaym said, Mughīrah via (254) Ibrāhīm stated that the Sunnah (way of the Prophet) is to pay a dowry worth an ounce of silver. They (the early Muslims) used to hate that the dowry given to the free women to be equal to the money paid to a prostitute, which is one or two Dirhams. They liked that the amount of dowry to be equal to 20 Dirhams.(2)

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 6/86 (16503), Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/238, and Abū Yaʿlā in (Al-Musnad) 2/241 (943). They narrated it as a Marfūʿ Ḥadīth from the way of Wakīʿ from Yaḥyā ibn ʿAbd ar-Raḥmān ibn Abī Labībah.

(1) **[1059] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is Ṣaḥīḥ as all of its narrators are reliable, but the Shaykh of the compiler frequently used to narrate Munkar narrations.

The authentication of Ḥadīth:

- It is mentioned by ʿAbd ar-Razzāq in (Al-Muṣannaf) 6/169 (10414) from the same way of narration, but he most probably mentioned Yazīd ibn ʿAbdullāh ibn Qusayṭ.
- It is also mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 6/89 (16521) from the way of Ibn ʿUyaynah from ʾAyyūb from Mūsā ibn Qusayṭ that Saʿīd ibn al-Musayyib that he said: if he offered her a whip as a dowry, she would be allowed to him to marry her. However, he did not mention the story.

(2) **[1060] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak as it contains Ibn Shanbah, Ibn Yūsuf, and Ibn ʿImrān who are Majhūl narrators. However, Mughīrah concealed defects and weakness from ʾIbrāhīm in this Ḥadīth.

The authentication of Ḥadīth:

- I could not find its authentication.

[Qurʾān 4:22]: ﴿Do not marry former wives of your fathers﴾ the verse was revealed about the following: Ḥiṣn ibn Abī Qays who married his father's wife, Kubsyshah Bint Maʿin; Alaʾswad ibn Khalaf who married his father's wife; Ṣafwān ibn ʾUmayah ibn Khalaf who married his father's wife, Fākhitah bint Alaswad ibn ʿAbd-almuṭalib; Manẓūr ibn Rayān who married his father's wife, Malīkah bint Khārijah; Abī Nufayl Alʿadawiyy who married his father's wife.

ʾAshʿath ibn Suwār said: "Abū Qays was one of the most righteous among Al-Anṣār, he passed away and then his son, Qays proposed to his stepmother so she said: 'I consider you as one of my sons and you are one of the most righteous among your people, but I will go to Messenger of Allah (PBUH) to ask him about the ruling of that.' She went to the Prophet (PBUH) and told him about the case so he said: 'Go back to you home." Then Allah revealed the verse: "Do not marry former wives of your fathers".

The word 'mā' has the same meaning of the word 'man'. Others stated that the verse means: 'Do not marry in the way which your fathers used to marry women.' 'Annisāʾ' is a generic noun which includes free-women and slave-women; the free-women are forbidden to marry if they had a marriage contract with the fathers but slave-women are forbidden to marry if the fathers engaged in a sexual intercourse with them.

﴿—except what was done previously﴾ Almufaḍal said: "This means: 'after what happened in the past', as it is forgiven." Quṭrub said: "It is a detached exclusion (istithnāʾ munqaṭiʿ) which means: 'You should leave and avoid this act which was done in the past.'"

(1061) (Cannot be found) Abā Alqāṣim Aḥubībyy said, Abā Zakarīā Alʿanbariyy stated that the meaning is 'Like it was done before'. (1)

(1) **[1061] The assessment of the reliability of the chain of transmitters:**
- Its chain contains the Shaykh of the compiler about whom scholars said: Al-Ḥākim considered him a liar.

The authentication of Ḥadīth:
- I could not find its authentication.

﴿It was indeed a shameful, despicable…﴾ It leads to Allah's wrath. 'Maqt' means extreme hatred ﴿and evil practice﴾ what a misery that will be upon the one who takes this path! Arabs used to name the offspring of the man who married his stepmother 'Maqīt' and 'Maqtiyy". Alʾashʿath ibn Qays and Abū Maʿīṭ ibn Abī ʿAmr ibn ʾUmayah were among these people.

(1062) Abū ʿAbdullah ibn Fanjawīh Addaynūriyy said, Abū Bakr Aḥmad ibn Muḥammad ibn Isḥāq Assunniyy said, Abū ʿAbdurraḥmān Aḥmad ibn Shuʿayb Annasāʾiyy said, Ahmad ibn ʿUthmān ibn Ḥakīm said, Abū Naʿīm said, Alḥassan ibn Ṣāliḥ via Assudiyy via ʿAdiyy ibn Thābit via Albarāʾ stated that he met his maternal uncle who was carrying a war-flag (for a battle) so Albarāʾ said: "Where are you going?" He said: "The Messenger of Allah (PBUH) is sending me to a man who has married his father's wife after he died, to strike his neck or kill him."(1)

---

(1) **[1062] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters of this Ḥadīth contains As-Suddiy al-Kabīr who is Ṣadūq but sometimes forgets. However, this Ḥadīth is Ṣaḥīḥ li Ghayrih as stated later in the authentication, and the disagreement about whom the Messenger of Allāh (P.B.U.H) sent which is mentioned in the narration of Al-Barrāʾ is a simple disagreement.
- However, Al-Buṣīriy, in (Miṣbāḥ az-Zujājah) (p. 352), and Al-ʾAlbāniy, (Ṣaḥīḥ ibn Mājah) (2607), rendered the chain of transmitters of this Ḥadīth as Ṣaḥīḥ.

The authentication of Ḥadīth:

- It is mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) 3/307 (5488) and in the chapter of (his ʾImlāʾ) (p. 69) (35), Ibn Mājah in the book of the Legal Punishments, chapter of One Who Marries His Father's Wife After He Dies (2597), ʾAḥmad in (Al-Musnad) 4/290 (18557), Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 9/423 (4112), Aṭ-Ṭaḥāwiy in (Sharḥ Maʿāniy al-ʾAāthār) 3/48, and Al-Ḥākim in (Al-Mustadrak) 2/208. All of them narrated it from the way of Al-Ḥasan ibn Ṣāliḥ from As-Suddiy from ʿAdiy from Al-Barāʾ, following the same chain of transmitters.
- Additionally, Maʿammar confirmed with Al-Ḥasan as he narrated it from ʾAshʿath from ʿAdiy from Yazīd ibn al-Barāʾ from his father. This chain is mentioned by An-Nasāʾiy in (As-Sunanl al-Kubrā) 3/307, Al-Bayhaqiy in (As-Sunan al-Kubrā) 8/237, At-Tirmidhiy in the book of the Legal Rulings, chapter of Regarding who marries his father's wife (1362), ʿAbd ar-Razzāq in (Al-Muṣannaf) 6/271 (10804) and Aṭ-Ṭabaraniy in (Al-Muʿjam al-Kabīr) 3/277 (3404).
- This narration was also narrated by Ḥafṣ ibn Ghayyāth form ʾAshʿath, but without mentioning Yazīd.

[Qurʾān 4:23]: ﴿Also forbidden to you for marriage are your mothers﴾ ‘ʾUmahāt’ is the plural of ‘ʾUm’. ʾUm is originally ‘ʾAmahah’ according to the morphological balance of ‘Faʿalah’ like ‘Qubarah and Ḥumarah’: the letter ‘hāʾ’ was removed with the singular form but is used with the plural form. The poet said: **“Khindif is my mother and Daws is my father”,** the poet used the word ‘ʾAmahah’ for mother.

Others stated that ʾUm is originally ‘Ummah’ as the poet said**: “I accepted it from your mother … because people go for her support when calamities fall.”** The poet used the word ‘Ummah’ for the mother. The plural in this case is ‘Ummāt’.

Arrāʿī said: “The fathers and mothers of those exceptional characters were among the most noble.” He used the word “ʾUmat to refer to the mothers in the plural form. (225)

Allah, the Almighty made 14 women forbidden to marry in this verse. Seven women are blood relatives and seven are caused by breastfeeding and marriage.

The seven blood relatives are: ﴿your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother’s daughters, your sister’s daughters﴾ and the other seven are: ﴿your foster-mothers﴾ those are forbidden to marry due to a cause other than blood relation like the verse about the Prophet’s wives: ﴿And his wives are their mothers﴾ and Allah also says: ﴿nor ever marry his wives after him﴾ ʿAbdullah read ‘Allāiyy’ without

- The previous chain is mentioned by Ad-Dāraquṭniy in (As-Sunan) 3/195 (337), Ibn Abī Shaybah in (Al-Muṣannaf) 9/440 (29347), Abī Yaʿlā in (Al-Musnad) 3/299 (1666) and Aṭ-Ṭaḥāwiy in (Sharḥ Maʿāniy al-ʾAāthār) 3/148.
- This narration was also narrated by Maʿammar from another way from Ṣāliḥ from ʿUmar from Muṭraf from Abī al-Jahm from Al-Barāʾ, which is mentioned by Ad-Dāraquṭniy in (As-Sunan) 3/196 (338) and ʾAḥmad in (Al-Musnad) (18643).
- Furthermore, this Ḥadīth has a Shāhid Ḥadīth from the way of ʿAbdullāh ibn ʾIdrīs from Khālid ibn Abī Karīmah from Muʿāwiyah ibn Qurrah from his father that he said: the Messenger of Allāh (P.B.U.H) sent me to a man who married his father’s wife after he died to cut off his neck and confiscate his wealth.
- The previous narration is mentioned by Ibn Mājah in the book of the Legal Punishments, chapter of the Who married his father’s wife after he dies (2608).

the letter 'tā'' in (Allātiyy) as Allah also says: ﴿As for your women past the age of menstruation﴾.

The poet said: **"I am one of those who hasn't gone there in order to receive good deeds … but the foolish one will commit such a major sin."** The poet used Allāiyy without 'tā': ﴿your foster-sisters﴾

(1063) Abū ʿAbdullah Alḥusayn ibn Muḥammad ibn Alḥusayn Athaqafiyy said, Abū Bakr Aḥmad ibn Muḥammad ibn Isḥāq Assuniyy said, Abū ʿAbdurraḥmān Aḥmad via ʿUbayd Allah ibn Saʿīd said, Yaḥīā said, Mālik said, ʿAbdullah ibn Dīnār via Sulaymān ibn Yasār via ʿUrwah via ʿĀ'ishah (may Allah be pleased with her) stated that the Prophet (PBUH) said: **"What becomes prohibited (for marriage) through delivery becomes prohibited through breast-feeding."**(1)

(1064) Abū ʿAbdullah Athaqafiyy said, Abū Bakr Assuniyy said, Abū Abdurraḥmān Annasā'iyy said, Muḥammad ibn Bashār said, Yaḥīā said, Mālik via Anas via ʿAbdullah ibn Abī Bakr via ʿUmrah via ʿĀ'ishah (may Allah be pleased with her) stated that the Prophet (PBUH) said: **"What is prohibited by a blood relationship is prohibited by means of breastfeeding."**(2)

(1065) Abū ʿAbdullah said, Abū Bakr said, Abū ʿAbdurraḥmān said, Hannād ibn Assiriyy via Abī Muʿāwīah via Al'aʿmash via Saʿīd ibn ʿUbaydah via Abī

---

(1) [1063] **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ as its transmitters are Thiqah and Thabt.

The authentication of Ḥadīth:
- It is mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) 3/295 (5436) and in (Al-Mujtabā) in the book of Marriage, chapter What is prohibited by means of breastfeeding 6/98-99. This is mentioned from the way of ʿUbaydullāh ibn Saʿīd that Yaḥyā related to us from Mālik from ʿAbdullāh ibn Dīnār from Sulaymān from ʿUrwah from ʿAāʾishah, following the same chain.

(2) [1064] **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Marriage, chapter of the Saying of Allāh the Almighty: "and your mothers who breastfed you" (5099), Muslim in the book of Breastfeeding, chapter of what is prohibited by means of blood relationship is prohibited by means of breastfeeding (1444), and An-Nasāʾiy in (As-Sunan al-Kubrā) 3/295 (5435). They narrated it from different ways from ʿAbdullāh ibn Abī Bakr from ʿAmrah from ʿAāʾishah, following the same chain.

ʿAbdurraḥmān Assulamiyy via ʿAliyy stated he said to the Prophet (PBUH): "O Messenger of Allah, why do you choose wives from among Quraysh and not from among us?" He said: "Do you have anyone in mind?" ʿAliyy said: "Yes, the daughter of Ḥamzah." The Messenger of Allah (PBUH) said: "She is not permissible for me (to marry); she is the daughter of my brother through breast-feeding."(1)

(1066) Abū ʿAbdullah said, Abū Bakr said, Abū ʿAbdurraḥmān said, ʿAbd-Alwārith ibn ʿAbd-Aṣamaḍ ibn ʿAbd-Alwārith said, his father via Ayūb via Wahb ibn Kaysān via ʿUrwah via ʿĀʾishah (may Allah be pleased with her) stated that Aflaḥ, the brother of Abī Alqaʿīs asked for permission to enter upon her after the revelation of the verse of Ḥijab so she refused to give him that permission. When Messenger of Allah (PBUH) knew about this incident, he said to ʿĀʾishah: "Give him permission to enter; he is your uncle (by means of breastfeeding)". ʿĀʾishah said: "But it was the woman who breastfed me; it was not the man." The Prophet (PBUH) said: **"He is your uncle; he can enter upon you."**(2)

---

(1) **[1065] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of Breastfeeding, chapter of the prohibition of marrying one's niece by the means of breastfeeding (1446), ʔAḥmad in (Al-Musnad) 1/82 (620), Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/75, Abū Yaʕlā in (Al-Musnad) 1/309, Ibn Abī Shaybah in (Al-Muṣannaf) 6/213 (17205), and others. They narrated it from the way of Al-ʔAʕmash from Saʕd ibn ʕUbaydah from Abī ʕAbd ar-Raḥmān from ʕAliy, following the same chain of transmitters.

(2) **[1066] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by An-Nasāʔiy in (As-Sunan al-Kubrā) 3/302 (5471) from the way of ʕAbd al-Wārith ibn ʕAbd aṣ-Ṣamad from his father from ʔAyyūb from Wahb from ʕUrwah from ʕAāʔishah.
- It is also mentioned by Al-Bukhāriy in the book of the Tafsīr of the Prophet (P.B.U.H), chapter of the Saying of Allāh the Almighty: "Whether you reveal anything or conceal it…" (4796), Muslim in the book of Breastfeeding, chapter The prohibition that results from breastfeeding is related to the issue of the male (1445), Mālik in (Al-Muwaṭṭaʔ) 2/601, and others. They narrated it from the way of Hishām ibn ʕUrwah form his father from ʕAāʔishah.

Breastfeeding makes marriage prohibited due to two conditions:

The first condition is: Five breastfeeding sessions.

(1067) Abū ʿAbdullah ibn Fanjawīh said, Abū Bakr ibn Isḥāq said, Aḥmad ibn Shuʿaīb said, Ḥarūn ibn ʿAbdullah said, Maʿin said, Mālik via ʿAbdullah ibn Abī Bakr via ʿUmrah via ʿĀʾishah (may Allah be pleased with her) said (256): "In what was sent down in the Qurʾān: ten breastfeeding sessions made marriage prohibited, but they were abrogated to five known ones (breastfeeding) and when the Prophet (PBUH) died, these words were among what was recited in the Qurʾān (some companions didn't know that the recitation of the verse was abrogated from the Qurʾān)(1)

(1068) Abū ʿAbdullah said, Abū Bakr said, Abū ʿAbdurraḥmān Aḥmad ibn Shuʿīb, ʿAbdullah ibn Aṣabaḥ ibn ʿAbdullah said, Muḥammad ibn Sawāʾ said, Saʿīd via Qatādah and Ayūb via Ṣāliḥ Abī Al-khalīl via ʿAbdullah ibn Alḥarith ibn Nawfal via ʾUm Alfaḍl stated that the Prophet (PBUH) was asked about breastfeeding so he said: "Breastfeeding once or twice does not make (marriage) prohibited." Qatādah said: "One gulp or two does not make (marriage) prohibited."(2)

---

(1) **[1067] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of Breastfeeding, chapter of Becoming Mahram is established by Five Breastfeedings (1452), An-Nasāʾīy in (As-Sunan al-Kubrā) 3/298 (5448), Abū Dawūd in the book of Marriage, chapter of Does Breastfeeding Less Than Five Times Establish Fosterage? (2062), Ibn Mājah in the book of Marriage, chapter of One suckle or two suckles do not establish fosterage (1942), and others. They narrated it from the way of ʿAmrah, following the same chain.

(2) **[1068] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of Breastfeeding, chapter of regarding one suckle or two suckles (1450, 1451), An-Nasāʾiy in (As-Sunan al-Kubrā) 3/299 (5454), and others. They narrated it from the way of ʿAbdullāh ibn al-Ḥārith from ʾUmm al-Faḍl, following the same chain of transmitters.
- The narrations of this Ḥadīth contain chains from ʿAāʾishah, Abī Hurayrah, Az-Zubayr, and others.

The second condition: Breastfeeding must be during the first two years. Any breastfeeding after two years doesn't make marriage prohibited. Abū Ḥanīfah's opinion is that breastfeeding which makes marriage prohibited is during the first two years and a half. Mālik's opinion is two years and one month. The evidence for that breastfeeding after the two years doesn't make marriage prohibited is: Allah says: ﴿Mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing ⌜of their child⌝.﴾ There is nothing more than the completion of the two years. The Prophet (PBUH) said: **"Breastfeeding after two years doesn't count. The only breastfeeding to be considered is that which gives life to the bones and causes flesh to grow."**

﴿your mothers-in-law﴾ It is prohibited to marry the wife's mother whether the marriage to the wife was consummated or not. This is the opinion of the vast majority of scholars. The scholars of Iraq had strict rules concerning this case as follows: 'If the son-in-law engaged in sexual course with his mother-in-law or touched her lustfully, then the marriage contract to her daughter is rendered nullified, but my opinion, which is the sound one: 'Marriage only makes it prohibited to marry her because prohibited actions do not make permissible actions forbidden.'

Ibn ʿAbbās read it as: "The mothers of your wives that you have consummated marriage with." He used to say: "By Allah, it was revealed that way." (This is a Qirāʾah shādhah which Ibn ʿAbbās has changed his opinion about later on). He used to say: "They (mothers-in-law) have the same ruling of stepdaughters under the husband's guardianship. Marrying them is not prohibited until the marriage is consummated to the daughters." This is the opinion of ʿAliyy, Zayd, Jābir, Ibn ʿUmar, Ibn Azzubayr, and Ibn Masʿūd. (Unsound narrations).

They said: "Marriage to mothers of the wives who their husbands haven't consummated marriage with is permissible. But, the first opinion is the correct one. Ibn Jurayj stated that he said to ʿAṭāʾ: "If a man married a woman who he hasn't seen nor engaged in sexual relationship with, can he marry

her mother after divorcing her?" He said: "No, this is forbidden, whether he consummated the marriage with her or not", Jurayj said: "Have Ibn ʿAbbās read the verse as: 'The mothers of your wives that you have consummated marriage with?', he replied: "No, definitely not!".

(Weak Ḥadīth) ʿAmr ibn Shuʿaīb via his father via his grandfather stated that the Prophet (PBUH) said: "If any man married a woman, then it is not permissible for him to marry her mother whether he has consummated the marriage with her or not. And if he married the mother but hasn't consummated the marriage with her, then he can marry her daughter after divorcing the mother."(1)

﴿your stepdaughters under your guardianship﴾ 'Rabāʾibukum' is the plural of 'rabībah' who is the stepdaughter. She is called 'rabībah' because the husband takes care of her. The word is based on the morphological balance of 'faʿīlah' (a subject) which has the meaning of 'mafʿūlah' (an object). ﴿under your guardianship﴾ means that they are under the trust and care of the husband. (257) When a person is in the 'ḥijr' of someone, this means that they are under the care of someone. A woman who brings up a child in a good way, she is called 'ṭayabatu Alḥijr' (she has a good place of upbringing). Al-Kumayt said: "They are the most noble in the tribe of Quraysh … and others who were well brough-up."

---

(1) **The assessment of the reliability of the chain of transmitters:**

- It contains ʿAmr ibn Shuʿayb whose narration from his father from his grandfather is criticized.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/321-322 from the way of Al-Muthannā ibn aṣ-Ṣabbāḥ, and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/160 from the way of al-Muthannā and Ibn Lahīʿah. It is also mentioned by At-Tirmidhiy in the book of Marriage, chapter of What Has Been Related About A Person Who Marries A Woman, Then Divorces Her Before Having Intercourse With Her: Can He Marry Her Daughter Or Not? (1117) as he mentioned it with the following wording: if a man marries a woman whether he consummated the marriage with her or not, he is allowed to marry her mother. This narration is mentioned from the way of Ibn Lahīʿah, and both narrations come as a Marfūʿ Ḥadīth from ʿAmr ibn Shuʿayb from his father from his grandfather.
- However, At-Tirmidhiy and Al-ʾAlbāniy, in (ʾIrwāʾ al-Ghalīl) 6/286, considered this Ḥadīth weak.

The hug is called 'Ḥijr' which originally and linguistically means a place of dwelling. Arabs say: "A man eats a plant called 'ghaḍirah' and sits in a certain corner 'ḥijrah'."

﴿if you have consummated marriage with their mothers—but if you have not, then you can marry them﴾ if they are divorced or dead.

(1069) Alḥusayn ibn Muḥammad ibn Alḥusayn Alḥāfiẓ said, Aḥmad ibn Muḥammad ibn Isḥāq said, Aḥmad ibn Shuʿīb (the Egyptian) said, ʿImrān ibn Bakār said, Abū Alyamān said, Shuʿīb via Azzuhriyy said, ʿUrwah stated that Zaynab bint Abī Salamah and her mother, ʾUm Salamah, the Prophet's wife stated that the Prophet (PBUH) that ʾUm Ḥabībah bint Abī Sufīān told her that she said: "O Messenger of Allah, marry my sister, the daughter of Abī Sufyān", he said: "Would you like this to happen?", she said: "Yes, I am not the exclusive wife of yours; I, therefore, wish to join my sister in good", the Prophet (PBUH) said: "This is not permissible for me to do", she said: "By Allah, O messenger of Allah, we heard that you want to marry Durrah bint Abī Salamah", he said: "The daughter of ʾUm Salamah?", she said: "Yes", the Prophet said: "Even if she had not been my step-daughter brought up under my guardianship, she would not have been permissible for me to marry; she is the daughter of my foster-brother (Ḥamzah). Thuwaibah breastfed me and Abā Salamah. So do not give me the proposal of marriage to your daughters and sisters."(1)

(1) **[1069] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Marriage, chapter of the Saying of Allāh the Almighty: "and your stepdaughter who are under your guardianship if you have consummated marriage with their mothers", and in the chapter of the Saying of Allāh the Almighty: "nor two sisters at the same time" (5106, 5107). It is also mentioned by Muslim in the book of Breastfeeding, chapter of The prohibition of marriage to one's stepdaughter and the sister of one's wife (1449), ʾAḥmad in (Al-Musnad) 6/291 (26493), An-Nasāʾiy in (As-Sunan al-Kubrā) 3/290 (5415), Abū Dawūd in the book of Marriage, chapter of what is prohibited by the means of blood relationship is prohibited by the means of breastfeeding (2056), and others. They narrated it from the way of Az-Zuhriy from ʿUrwah from Zaynab, following the same chain of transmission.

﴿nor the wives of your own sons﴾ the word for wives in the verse was 'ḥalāʾil' which in the masculine form is 'ḥalīl' and the plural of it is 'aḥilah and 'aḥilāʾ' like 'ʿazīz' and the plural of it is 'aʿizāʾ'. The word ḥalāʾil means permissible to be married to and live with as a husband and wife. It is 'ḥalīl' like 'ṣaḥīḥ'. Others stated that the word ḥalāʾil refers to the dwelling of the husband and wife in the same place. Others stated that the word refers to the permissibility of taking the clothes off the other spouse which is an antonym of the word 'ʿaqd'. The poet said: **"He tried to push against this tribe for glory … as the wife pushes her husband away. She sometimes pushes him away … but she eventually accepts to let him sleep with her."** The poet used the word 'ḥalīl and ḥalīlah' for husband and wife. ﴿your own sons﴾ those who are not adopted. ʿAṭāʾ stated that it was revealed about the Prophet (PBUH) when he married the ex-wife of Zayd ibn Ḥarithah.

﴿nor two sisters together at the same time﴾ two free-women without consummation or two slave-women in a consummated marriage.

﴿except what was done previously﴾ (Weak narration) ʿAtāʾ and Assudiyy said: "The exception was Prophet Jacob (PBUH) because he married two sisters at the same time: Leah, the mother of Judah, and Rachel." ﴿Surely Allah is All-Forgiving, Most Merciful.﴾

[Qurʾān 4:24]: ﴿Also ⌜forbidden are⌝ married women﴾ ʿAmr ibn Murrah stated that a man said to Saʿīd ibn Jubayr: "Have you known that Ibn ʿAbbās was asked about the interpretation of the verse (258) "Also ⌜forbidden are⌝ married women—except ⌜female⌝ captives in your possession", but he hasn't given an answer"? Saʿīd said: "He didn't know the interpretation of it."(1)

Mujāhid said: "Had I known the one who can interpret this verse, I would have especially travelled to that person!". (The narrations of Ibn ʿAbbās and Mujāhid are weak).

---

(1) **The assessment of the reliability of the chain of transmitters:**
- Its transmitters are reliable.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/7, Ibn ʿAṭiyyah in (Al-Muḥarrar al-Wajīd) 2/35, and Al-Qurṭubiy in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 5/123.

The interpreters of the Qurʾān stated that this is the seventh category of women who are forbidden to marry due to a reason other than kinship. Most of the Qurrāʾ read 'Almuḥṣanāt' with 'fatḥah' on the letter ṣād; those are the ones who are married. The linguistic meaning refers to their confinement only to their husbands. Abū Saʿīd Alkhudriyy said: "It was revealed about women who were migrating to Messenger of Allah (PBUH) but they still had husbands and some Muslims married them, then their husbands embraced Islam and migrated to the Prophet (PBUH), therefore, Allah made it prohibited to marry them."

The exception is: ﴿except ⌜female⌝ captives in your possession﴾ the captives of war who had husbands back in their land of the enemy were made permissible to have as bondswomen only after 'istibrāʾ' (the period of sexual abstinence imposed on an unmarried female slave).

Abū Saʿīd Alkhudriyy said: "The Messenger of Allah (PBUH) sent an army to Awtāṣ, which fought an enemy and took captives of war. The Prophet's companions held back from having intercourse with them because of their husbands among the polytheists as they feared to commit as in by doing so. Therefore, Allah, the Almighty revealed this verse."

ʿAlqamah read 'almuḥṣanāt with 'kasrah' on the ṣād. The evidence of this is the saying of ʿUmar ibn Alkhaṭāb, ʿUbydah, Abī Alʿāliah, and Assudiyy: "The meaning of 'almuḥṣanāt' is the chaste ones." The meaning of the verse is: "And the chaste women are forbidden to have sexual intercourse with except female captives in your possession who you have married and offered dowry or those who you have as bondswomen and were offered a financial compensation."

Others said: "Those are free women."

Albāqir and Yamān said: "Marriage to more than four wives is prohibited but the exception of that is having bondswomen which is with no limit."

(Weak narration) Ibn Jurayj stated that he asked ʿAṭāʾ about the meaning of "except ⌜female⌝ captives in your possession", so he said: "It's when you

have a bondswoman who is married to one of your slaves but you want to have for yourself whenever you want."

﴿This is Allah's commandment to you﴾ it is 'manṣūb' because it is in a state of being 'maṣdar' (a verb derived from a noun): "Allah has made His commandment an obligation." Others stated that it is 'manṣūb' due to being in a state of encouragement to do a certain action: "Hold firmly to Allah's commandment."

Ibn Assamifaʿ read "Allah has made it mandatory for you (katab)" *Qirāʾah Shādhah*

Those are 14 women who were made forbidden to marry in the Qurʾān. The Sunnah has 2 women who Muslims cannot marry:

(1070) Alḥusayn ibn Muḥammad ibn Fanjawīh stated that Aḥmad ibn Muḥammad ibn Isḥāq said, Aḥmad ibn Shuʿaīb said, ʿUbayd Allah ibn Saʿīd said, Yaḥīā via Hishām via Muḥammad via Abī Hurayrah stated that the Prophet (PBUH) said: **"One should not marry a woman with her paternal or maternal aunt."**(1)

(1) **[1070] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Marriage, chapter of A woman should not marry a man already married to her paternal aunt (5109) and Mālik in (Al-Muwaṭṭaʾ) 2/532 (1108) from the way of Abī az-Zināad from Al-ʾAʿraj from Abī Hurayrah.
- It is also mentioned by Muslim in the book of Marriage, chapter of The prohibition of being married to a woman and her paternal aunt or maternal aunt at the same time (1408), At-Tirmidhiy in the book of Marriage, chapter of what is related to the impermissibility of marrying a woman and her paternal aunt or maternal aunt at the same time (1125), An-Nasāʾiy in (As-Sunan al-Kubrā) 3/293 (5452), Ibn Mājah in the book of Marriage, chapter of the impermissibility of marrying a woman and her paternal aunt or maternal aunt at the same time (1929), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 5/245. They narrated it from the way of Hishām from Muḥammad from Abī Hurayrah.
- Furthermore, this Ḥadīth is supported by other Shawāhid from ways of Abī Saʿid al-Khudriy, Jābir ibn ʿAbdullāh, Samurah, Ibn ʿAbbās, ʿAliy, Abī Mūsā, ʿAmr ibn Shuʿayb from his father from his grandfather, and others.

﴿Lawful to you are all beyond these﴾ Abū Jaʿfar and the people of Kūfah read ‘ʾUḥil’ with ‘dammah’ on the ‘ʾalif’ and others read it with ‘fatḥah’ which is the Qirāʾah of ʿAliyy, Ibn ʿAbbās, and the choice of Abī ʿUbayd and Abī Ḥātim. The ones who read it with ‘dammah’ was due to the verb ‘ḥurimat’ and the ones who read it with ‘fatḥah’ was due to ‘kitāb Allah’.

﴿all beyond these﴾ other women who are not mentioned in the verse (259) ﴿as long as you seek﴾ ‘ʾan tabtaghū’ is an apposition (badal) of the letter ‘mā’. The choice of ‘aḥal to be marfūʿ was due to ‘ʾan’ which is in a state of being marfūʿ, too. But the choice ‘aḥal to be manṣūb was due to ‘ʾan’ in a state of being manṣūb.

Alkisāʾiyy and Alfarrāʾ said: “It is manṣūb in both Qirāʾahs by means of the ellipses of unmentioned word: “What you seek for what you want.”

﴿you seek them with your wealth﴾ in marriage, by offering dowry, or bondswomen who are offered financial compensation.

﴿in a legal marriage, not in fornication﴾ the word ‘sifāḥ’ is originally derived from the meaning of ejaculation of semen or the discharge of Madhiyy (sticky white fluid that is emitted when a person is thinking of or desiring sexual intercourse).

If you wish to enjoy women through marriage there is a difference of opinions about the meaning of this. Alḥassan and Mujāhid said: “This is the benefit and enjoyment of sex with women in permissible marriages”.

﴿Give those you have consummated marriage with their due dowries﴾ if a husband engaged in sexual intercourse with his wife one time, then she has the right to take the whole dowry.

Others stated that this is the marriage of Mutʿah (fixed-term marriage).

There is a difference of opinion about the abrogation of this verse. Ibn ʿAbbās said: “It is unabrogated.” He used to think that Mutʿah wasn’t made prohibited but he knew about that Prophet Muḥammad made it prohibited later. Mutʿah is a marriage to a woman with the permission of her guardian and two witnesses for a fixed-term. If the time of marriage was up, then she is free to go and marry another man. She has to observe a period of sexual

abstinence to make sure that she isn't pregnant. The husband and wife of Mutʿah do not inherit from each other after the end of the fixed-term period.

Ḥubayb ibn Abī Thābit said: "Ibn ʿAbbās gave me a Musḥaf and said: ʻthis is the Qirāʾah of ʾUbiyy: "If you wish to enjoy women through marriage for a fixed-term." *Qirāʾah Shādhah*

(1071) (Weak Ḥadīth) Alḥusayn ibn Fanjawīh Athaqafiyy said, ʿUmar ibn Nuḥ Albajaliyy said, Bakr ibn Muḥammad Aqazāz said, Abū Salamah said, ʿAbd-Alaʿlā via Dawūd via Abī Naḍrah stated that he asked Ibn ʿAbbās about the Mutʿah so he said: "Haven't you read Surat Annisāʾ? Abī Naḍrah said: "Yes", Ibn ʿAbbās asked: "Have you read: "If you wish to enjoy women through marriage for a fixed-term"? Abī Naḍrah said: "I do not read it this way" Ibn ʿAbbās said: "By Allah, Allah the Almighty revealed it that way." He swore by Allah three times.(1)

(1072) (Weak Ḥadīth) Abū ʿAbdullah ibn Fanjawīh Addaynūryy said, Abū ʿAliyy ibn Ḥabash Almuqriʾ said, Abū Alqāsim ibn Alfaḍl Almuqriʾ said, Muḥammad ibn Ḥumayd said, Mihrān ibn Abī ʿUmar via ʿīsā ibn ʿUmar via Talḥah via Muṣarif read: "If you wish to enjoy women through marriage for a fixed-term, then give them their due dowries."(2)

---

(1) **[1071] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is Ṣaḥīh if Bakr al-Qazzāz is reliable; I could not find its biography. In his authenticated narration, Al-Ḥākim said: this is Ṣaḥīḥ Ḥadīth according to the condition of Muslim, but the Shaykhān did not mention it, the same opinion on which Adh-Dhahabiy agreed. I think he is true in what he said.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/12-13 and Al-Ḥākim in (Al-Mustadrak) 2/334 from the way of Shuʿbah from Abī Salamah that he said: I heard Abā Naḍrah…. Then, he mentioned the Ḥadīth.
- It is also mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 10/389 (10782) from the way of Muʿāwiyah from Hishām that Sufyān related to us from Mūsā ibn ʿUbaydah from Muḥammad ibn Kaʿb from Ibn ʿAbbās.

(2) **[1072] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is weak as it contains Muḥammad ibn Ḥumayd and Mihrān who are weak.

The authentication of Ḥadīth:

- I could not find its authentication.

(1073) (Weak Ḥadīth) Ibn Fanjawīh said, Aḥmad ibn Ibrāhīm ibn Shadhān said, ʿUmar ibn Aḥmad Alqaṭān said, Muḥammad ibn Ismāʿīl said, Wakīʿ said, ʿIsā ibn ʿUmar Alhamadāniyy via ʿAmr ibn Murrah via Saʿīd ibn Jubayr stated that he read: "If you wish to enjoy women through marriage for a fixed-term".(1)

(1074) (Weak narration) Ibn Fanjawīh said, Abū ʿAliyy Almuqriʾ said, Muḥammad ibn Aḥmad ibn ʿUthmān said, Ibrāhīm ibn Muḍar said, Bundār said, Muḥammad ibn Jaʿfar said, Shuʿbah via Alḥakam stated that he asked him about whether "If you wish to enjoy women through marriage" was abrogated or not so he said: "No". Alḥakam said: "ʿAliyy ibn Abī Tālib said: 'Hadn't it for ʿUmar banning Mutʿah, the ones who would have committed fornication were to be the most wretched."(2)

(1075) Aḥusayn ibn Muḥammad ibn Alḥusayn ibn ʿAbdullah said, Mūsā ibn Muḥammad ibn ʿAliyy ibn ʿAbdullah said, Mūsā ibn Hārūn ibn ʿAbdullah Alḥammāl said, Muḥammad ibn Aṣabāḥ said, ʿAbdullah ibn Rajāʾ via ʿImrān ibn Muslim via Abī Rajāʾ Alʿaṭaridiyy via ʿImrān ibn Ḥuṣayn (260) said: "The verse of Mutʿah was revealed in the Qurʾān and no other verse was revealed after it to abrogate it, therefore, Messenger of Allah (PBUH) commanded us to do it, we did when he was alive and he passed away without prohibiting it. But other people made it prohibited based on their personal opinions."(3)

---

(1) **[1073] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/13 from the way of ʿĪsā ibn ʿUmar from ʿAmr from Saʿīd, following the same chain of transmission.

(2) **[1074] The assessment of the reliability of the chain of transmitters:**
- It contains Muḥammad ibn ʾAḥmad ibn ʿUthmān and ʾIbrāhīm whom I could not find. In addition, Al-Ḥakam did not live at the same time of ʿAliy's.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 4/13 from the way of Ibn Jaʿfar from Shuʿbah, following the same chain. This way is mentioned by ʿAbd ar-Razzāq in (Al-Muṣannaf) 7/500 from Ibn Jurayj from ʿAliy.

(3) **[1075] The assessment of the reliability of the chain of transmitters:**
- The chain that is mentioned by the compiler contains Mūsā ibn Muḥammad ibn ʿAliy whom I could not find. However, this Ḥadīth is authentic as stated later in the authentication.

(ʿImrān ibn Ḥuṣayn was talking about the Mutʿah of Ḥajj not the fixed-term marriage contract) (The author was confused)

No one made Mutʿah permissible except ʿImrān ibn Ḥuṣayn, Ibn ʿAbbās, some of his companions and a group of People of the Prophet's House. A poet commented on Ibn ʿAbbās's opinion as follows: "I tell the travelers when we stay for a long time in another country … why don't we follow the Fatwah of Ibn ʿAbbās. Follow this facilitation … and stay until the travelers turn back home."

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy in the book of the pilgrimage, chapter of Ḥajj at-Tamattuʿ (1571), and in the book of the Tafsīr of the Prophet (P.B.U.H), chapter of the Saying of Allāh the Almighty: "...And whosoever performs the 'Umra in the months of Hajj before (performing) the Hajj (i.e., Hajj At.Tamattu' and AI-Qiran)." (4518). It is also mentioned by Muslim in the book of the pilgrimage, chapter of the permissibility of at-Tamattuʿ of the Ḥajj (1226), An-Nasāʾiy in (As-Sunan al-Kubrā) 6/300 (11032), ʾAḥmad in (Al-Musnad) 4/436 (19907), and others. They narrated it from the way of ʿImrān ibn Muslim from Abī Rajāʾ from ʿImrān, following the same chain of transmission.
- Attention:
- The compiler, may Allāh have mercy on him, mentioned from this tradition that is narrated from ʿImrān as evidence for the permissibility to marry women for a fixed term (Mutʿah marriage), but this mention is criticized. The narration of ʿImrān is related to the Mutʿah during Ḥajj that the messenger of Allāh (P.B.U.H) commanded people to do. This is based on what An-Nasāʾiy mentioned that the Messenger of Allāh (P.B.U.H) said: the verse of Mutʿah, i.e., the Mutʿah during Ḥajj, was revealed in the Book of Allāh.
- Furthermore, Al-Bukhāriy compiled a chapter under the book of Ḥajj as he said: a chapter concerning the Saying of Allāh: ""...And whosoever performs the 'Umra in the months of Hajj before (performing) the Hajj (i.e., Hajj At.Tamattu' and AI-Qiran)." This means that the term Mutʿah here refers to the Mutʿah during Ḥajj which combining ʿUmrah during the months of Ḥajj, then leaving the state of ʾIḥram to declare the state of ʾIḥrām for performing Ḥajj on the day of At-Tarwiyah (the eighth day of Dhu al-Ḥijjah). This view is supported by the well-known fact that ʿUmar ibn al-Khaṭṭāb was the one who prohibited this Mutʿah of marriage (marriage for a fixed term), and this is what ʿImrān meant in his narration. Therefore, this narration is not evidence for what the compiler, may Allāh have mercy on him, meant. Allāh knows best.
- It is noteworthy that when ʿImrān said: the verse of Mutʿah was revealed in the book of Allāh, he meant the Saying of Allāh: ""...And whosoever performs the 'Umra in the months of Hajj before (performing) the Hajj (i.e., Hajj At.Tamattu' and AI-Qiran)." [2: 196]

The scholars, jurisprudents among the Prophet's companions, the students of companions, and those who followed their footsteps state that this verse is abrogated and that Mutʿah is prohibited.

Arraīʿ ibn Sabrah Aljuhaniyy via his father stated that the companions were with the Messenger of Allah (PBUH) travelling for a battle and the companions expressed the pain of bachelorship so he said: "O people, you can marry to women of this place for a fixed-term. After a short time, Messenger of Allah (PBUH) said: **"O people, I commanded you to marry women in this place for a fixed-term but Allah has made it forbidden until the Day of Judgment."**

Khuṣayf said: "I asked Alḥassan about the marriage of Mutʿah so he said: 'It was only permissible for three days but the Messenger of Allah (PBUH) made it forbidden.'"

(Couldn't be found) Alkalbiyy said: "This was in the beginning of Islam; it was permissible for three days then he made it prohibited." When the fixed-term ended, the woman received her due dowry stated in the contract. The man could increase the days of the fixed-term provided that he paid extra dowry. The woman can accept or refuse. The verse was abrogated by divorce, ʿIdah, and inheritance.

(1076) Ibn Fanjawīh said, Mūsā ibn Muḥammad said, Muḥammad ibn ʿUthmān ibn Abī Shaybah said, Aḥmad ibn ʿAbdullah ibn Yunus said, Mālik ibn Anas via Azzuhriyy via Alḥassan and ʿAbdullah the sons of Muḥammad ibn ʿAliyy ibn Abī Tālib via their father stated that ʿAliyy said to Ibn ʿAbbās: "The Messenger of Allah forbade the temporary marriage (Mutʿah), and the eating of domesticated donkeys."(1)

(1) **[1076] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler contains Mūsā ibn Muḥammad whom I could not find, and Abū Jaʿfar, ibn Abī Shaybah who was criticized. However, this Ḥadīth is authentic as stated later in the authentication.

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy in the book of the battles led by the Prophet (P.B.U.H), chapter of the battle of Khaybar (4216), Muslim in the book of Marriage,

(1077) (Weak narration) Alḥusayn ibn Muḥammad said, Aḥmad ibn Jaʿfar ibn Ḥamdān said, ʾUbaī said, Muḥammad ibn Ibrāhīm in Arramāḥ said, Alfaḍl ibn Dukayn said, Albarāʾ ibn ʿAbdullah ibn Alqādiyy said, Abū Naḍrah via Ibn ʿAbbās stated that ʿUmar declared that Mutʿah in Surat Annisāʾ was forbidden as he said: "This was only permissible when the Messenger of Allah (PBUH) was alive and women were few in numbers. Then, he made it prohibited afterwards."(1)

(1078) (Very weak) Alḥusayn ibn Muḥammad said, Mūsā ibn Muḥammad ibn ʿAliyy said, his father said, Alḥārith ibn Abī ʾUsamah said, ʿAbd-Alʿazīz ibn Abān said, Manṣūr ibn Dīnār said, ʿUmar ibn Muḥammad via Sālim ibn ʿAbdullah ibn ʿUmar via ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) ascended the pulpit then he praised and thanked Allah (261) and then said: "Why are there men who marry a fixed-term marriage? The Messenger of Allah (PBUH) made it prohibited. If I found out that any man marries a woman based on Mutʿah, I will stone him to death."(2)

---

chapter of the Marriage of Mutʿah (joy) (1407), Mālik in (Al-Muwaṭṭaʾ 2/542, An-Nasāʾiy in (As-Sunan al-Kubrā) 3/160 (4847), and others. They narrated it from Az-Zuhriy from Al-Ḥasan and ʿAbdullāh, the sons of Muḥammad ibn ʿAliy, from their father from ʿAliy, following the same chain.

(1) **[1077] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Al-Barāʾ who is weak, and Jaʿfar ibn Ḥamdān who is not definitely known whether authentic or weak. It also contains Ibn ar-Rammāḥ whom I could not find.

The authentication of Ḥadīth:

- It is mentioned by Ad-Dāraquṭniy in (As-Sunan) 3/258 (53) from the way of Abī Nuʿaym from Al-Barāʾ from Abī Naḍrah from Ibn ʿAbbās.

(2) **[1078] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Mūsā ibn Muḥammad ibn ʿAliy and his father whom I could not find, ʿAbd al-ʿAzīz who is Matrūk, and Manṣūr who is weak.
- However, this Ḥadīth is Ṣaḥīḥ from the way of Jābir as it is mentioned by Muslim and others. This will be stated later.
- It is also Ṣaḥīḥ from the way of Ibn ʿUmar from Ibn Mājah, about which Ibn Ḥajar said, in (At-Talkhīṣ al-Ḥabīr) 3/155: its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It is mentioned by Al-Bazzār in (his Musnad) 1/246 (135) and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/206 from the way of Manṣūr from Ibn ʿUmar from Sālim from his father, ʿAbdullāh from ʿUmar, following the same chain. Al-Bayhaqiy inserted

The Messenger of Allah (PBUH) said: **"Mutʿah was abrogated by divorce, ʿIdah, and inheritance."** Ibn Abī Malīkah stated that he asked ʿĀʾishah (may Allah be pleased with her) about Mutʿah, so she said: "The clear evidence for all of us is the Book of Allah: ﴿who guard their chastity, except with their spouses or their slaves––with these they are not to blame﴾, by Allah we do not have nothing but marriage and concubinage in the Book of Allah."

Ibn ʿUmar said: "Mutʿah is fornication". ʿAṭāʾ said: "Mutʿah is prohibited like carrion, blood, and swine."

(1079) (Weak Ḥadīth) I heard Abā Alqāsim ibn Ḥubayb -the interpreter- state that he heard Abā ʿAliyy Alḥassan ibn Aḥmad Alkhayāṭ who stated that he heard Abā Nuʿaym ʿAbd-alMālik ibn Muḥammad ibn ʿAdiyy state that he heard Arrabīʿ ibn Sulaymān state that he heard Ashāfiʿiyy say: "I do not know about anything in Islam that was made permissible, then was made forbidden, then was made permissible, then was made forbidden except Mutʿah."(1)

﴿Give those you have consummated marriage with their due dowries﴾ the dowry is called a compensation 'ajr' because it is for the sexual enjoyment.

Ibn ʿUmar in the chain which is the correct one with this insertion. Maybe, the chain in the other versions is not complete.

- This Ḥadīth is also mentioned by Muslim in the book of the pilgrimage, chapter of Tamattuʿ with Ḥajj and ʿUmrah (1217) and Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 9/247 (3940) from the way of Shuʿbah from Qatādah from Abī Naḍrah from Jābir that ʿUmar ascended the minbar.... Then, he mentioned the Ḥadīth.
- It is also mentioned by Ibn Mājah in the book of Marriage, chapter of the prohibition of the marriage of Mutʿah (1963) from the way of ʾAbān ibn Abī Ḥāzim from Abī Bakr ibn Ḥafṣ from Ibn ʿUmar that when ʿUmar was appointed caliph, he addressed the people.... Then, he mentioned the Ḥadīth.

(1) **[1079] The assessment of the reliability of the chain of transmitters:**

- Al-Ḥākim considered the Shaykh of the compiler a liar. The grand Shaykh of the compiler was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- In (At-Talkhīṣ al-Ḥabīr) 3/155, Ibn Ḥajar said: notice: Al-ʿAbbādiy, in (his Ṭabaqāṭ0, narrated from Ash-Shāfiʿiy that he said: I do not know about anything in ʾIslām.... Then, he mentioned it. Maybe, Al-Ḥafiẓ (Ibn Ḥajar), may Allāh have mercy on his, did not know that Ath-Thaʿlabiy mentioned this statement with its attribution and chain up to Ash-Shāfiʿiy.

Isn't it obvious that the dowry is mandatory upon the husband when he stays with the woman alone (khalwah)?

There is a difference of opinion about the amount of dowry. The maximum amount is unlimited. The minimum amount according to Abū Ḥanīfah is ten Dirhams or gold that is equivalent to this amount. Allah, the Almighty says: ﴿as long as you seek them with your wealth﴾; the least amount of wealth is ten Dirhams. Ashāfiʿiyy stated that there is no minimum amount of dowry, therefore, it is permissible to offer dowry that is equivalent to a handful of food or any labor that deserves to be compensated for, even if it was a memorization of a chapter or a verse in the Holy Qurʾān. Allah, the Almighty says: ﴿give them their bride-gift- this is obligatory﴾.

(1080) (Weak narration) Ibn Fanjawīh said, Muḥammad ibn ʿAbdullah ibn Barzah said, Ismāʿīl ibn Isḥāq Alqāḍiyy said, ʿAbdullah ibn Maslamah Alqaʿnābiyy said, Salamah ibn Wardān stated that he heard Anas ibn Mālik say: "The Messenger of Allah asked one of his companions: 'Have you married?' He said: 'No, as I do not have anything to marry with.' He said: 'Do you not know: Qul Huwa Allahu Aḥad?' He said: 'Of course.' He said: 'It is one-fourth of the Qurʾān.' He (PBUH) said: 'Do you not know Idhā Jāʾ Naṣrullahi Wal-Fatḥ?' He said: 'Of course.' He said: 'It is one-fourth of the Qurʾan.' He (PBUH) said: 'Do you not know Qul Yā Ayuhāl-Kafirūn?' He said: 'Of course.' He (PBUH) said: 'It is one-fourth of the Qurʾan.' He said: 'Do you not know Idhā Zulzilat Al-ʾArḍ?' He said: 'Of course.' He said: 'It is one-fourth of the Qurʾān.' He (PBUH) said: 'Do you not know Ayat Alkursiyy?' He said: 'Of course.' He (PBUH) said: 'It is one-fourth of the Qurʾān', then he added: 'Marry, marry!'".(1)

(1) **[1080] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak because of the weakness of Salamah, and it also contains Ibn Barzah whose status was not praised.

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (Al-Musnad) 3/221 (13309), Ibn ʿAdiy in (Al-Kāmil) 3/333, and Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 2/497 (2515) from different ways from Salamah ibn Wardān from ʾAnas. In (Majmaʿ az-Zawāʾid) 7/147, Al-Haythamiy rendered it weak.

I have shown the evidence of both opinions by Allah's Grace.

﴿It is permissible to be mutually gracious regarding the set dowry﴾ this is the money which the wife pays to her husband for Khulʿ (when a woman wishes to terminate her marriage contract without the consent of her husband). ﴿Surely Allah is All-Knowing, All-Wise.﴾

[Qurʾān 4:25]: ﴿But if any of you cannot afford to marry﴾

(1081) (Very weak narration) ibn Muḥammad ibn ʿAbdullah said, Mūsā ibn Muḥammad ibn ʿAliyy ibn ʿAbdullah said, (262) Alḥassan ibn ʿAlawiah said, Ismāʿīl ibn ʿīsā said, Almusayib ibn Shurayk said, ʿīmrān ibn Jarīr via Annazāl ibn Sabrah via Ibn ʿAbbās said: "The one who has 300 Dirhams is obligated to perform Ḥajj and is prohibited from marrying a female-slave."(1)

﴿to marry a free believing woman﴾ Alkisāʾiyy read 'almuḥṣināt' with 'kasrah' under the 'ṣāḍ' in all over the Qurʾān except the beginning of this Surah. The rest of Qurrāʾ read it with 'fatḥah'. ﴿then ⌜let him marry⌝ a believing bondwoman possessed by one of you. Allah knows best ⌜the state of⌝ your faith ⌜and theirs⌝. You are from one another. So marry them with the permission of their families﴾ their owners. ﴿giving them their dowry in fairness﴾ without delay or harm. ﴿if they are chaste, neither promiscuous nor having secret affairs. If they commit indecency after marriage﴾ The people of Kūfah read 'aḥṣan' with 'fatḥah' on the ' ʾAlif ' which means 'If they protected their chastity', and the rest of the Qurrāʾ read it with 'dammah'

(1) **[1081] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains ʾIsmāʿīl ibn ʿĪsā who is weak, Ibn Ḥibbān did not consider his reliable as mentioned previously. In addition, Al-Mussayib is Matrūk, and An-Nazzāl narrated it as a Mursal Ḥadīth.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 5/655 (15943) from the way of ʿImrān ibn Ḥaydar from An-Nazzāl ibn ʿAmmār from Ibn ʿAbbās. Through this narration, I correct the spelling of the names of the narrators, which are mentioned in the other versions and matches them with the books of biographies, from which I concluded that the spelling in the other versions is correct, and it is maybe from the side of the scribe.

on the ‘ʾalif’ which means ‘if they marry and make their husbands chaste’. ﴿If they commit indecency after marriage﴾ fornication. ﴿they receive half the punishment of free women﴾ the word ‘ʿadhāb’ has the same meaning in the other verse ﴿For her to be spared the punishment﴾, which is the ‘ḥad’ (Islamic Legal Punishment of adultery). The punishment is 50 lashes and an exile for six months; this is the right opinion and it is the opinion of Ashāfiʿiyy. The adulterer is to be exiled to a place, in which, prayer must be shortened. It is permissible for the owner to punish his male or female slaves on his own.

(1082) Abū Bakr ibn Aljawzaqiyy said, Abū Ḥāmid ibn Asharqiyy said, ʿAbdurraḥmān ibn Bishr said, Sufyān via Azzuhriyy via ʿAbdullah ibn ʿAbdullah via Abū Hurayrah and Zayd ibn Khālid Ajuhaniyy and Shibl asked the Messenger of Allah (PBUH) about the female-slave who commits fornication before marriage.

(1083) Abū Bakr Aljawzaqiyy said, Mikkiyy ibn ʿAbdān -according to his wordings- said, ʿAbdullah ibn Hāshim and ʿAbdurraḥmān ibn Bishr said, Yaḥīā ibn Saʿīd via ʿUbayd Allah said, Saʿīd -Almaqburiyy- via Abī Hurayrah stated that Messenger of Allah (PBUH) said: “If a female-slave that you own commits adultery, you should give her the appropriate beating, but you should not reproach her. If she does it again, you should give her the appropriate beating, but you shouldn’t reproach her. If she does it again, you should give her the appropriate beating, but you shouldn’t reproach her. But if she does it for the fourth time, then sell her, even if only for a rope.”(1)

(1) **[1082, 1083] The assessment of the reliability of the chain of transmitters:**
- The chains of transmitters of these two narrations are Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Legal Punishments, chapter of If a lady-slave commits illegal sexual intercourse then she should neither be admonished nor exiled (6839), and this narration contains that if she commits illegal sexual intercourse for the third time, then she should be sold. This Ḥadīth is also mentioned by Muslim in the book the Legal Punishments, chapter of Stoning Jews and Ahl Adh-Dhimmah for Zina (1703), Al-Ḥumaydiy in (his Musnad) 2/355 (812), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 5/239 (5205) from the way of Zayd, Abī Hurayrah and Shibl.
- It is also mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) 4/299 (7246), Abū Dawūd in the book of the Legal Punishments, chapter of A slave girl commits zina

﴿This is for those of you who fear falling into sin﴾ this is for the ones who want to marry female-slaves because they cannot marry free-women. They fear falling into sin and want to avoid harm of the overwhelming sexual desire. ﴿But if you are patient, it is better for you﴾ if you are patient to remain chaste without marrying the female-slaves ﴿And Allah is All-Forgiving, Most Merciful﴾

(1084) (Very weak Ḥadīth) Ibn Fanjawīh said, ʿUbayd Allah ibn Muḥammad ibn Shanabah said, Abū Ḥāmid Aḥmad ibn Jaʿfar Almustabliyy said, Aḥmad ibn Muḥammad ibn ʿUmar ibn Yunus Alyamāmiyy said, Aḥmad ibn Yusuf Alʿijliyy said, Yunus ibn Mirdās -who was a servant of Anas- said: "I was sitting in between Anas and Abī Hurayrah then Anas said: 'I heard the Messenger of Allah say (263): "The one who wants to meet with Allah (in the Day of Judgment) in a purified state, then he should marry free-women", then Abū Hurayrah said: 'I heard the Messenger of Allah (PBUH) say: "**Free-women are the cause of righteousness of the household and the female-slaves are the cause of destruction (or corruption) of the household".**[1]

---

and has not been married (4470), Al-Bayhaqiy in (As-Sunan al-Kubrā) 8/242, Ad-Dāraquṭniy in (As-Sunan) 3/160 (231), Abū Yaʿlā in (Al-Musnad) 11/420 (6541), and ʾAḥmad in (Al-Musnad) 2/249 (7394) from different ways from Saʿīd al-Maqburiy from Abī Hurayrah.

(1) **[1084] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Al-Yamāmiy who is a liar.

The authentication of Ḥadīth:

- It is mentioned by Ibn Mājah in the book of Marriage, chapter of Marrying free women who are fertile (1862) from the way of Sallām ibn Sawwār from Kathīr ibn Sulaym from Aḍ-Ḍaḥḥāk ibn Muzāḥim that he said: I heard ʾAnas saying…. Then, he mentioned the Ḥadīth. Additionally, Ibn ʿAdiy mentioned this Ḥadīth with this way of transmission in (Al-Kāmil) 3/311.
- However, Al-Būṣayriy, in (Miṣbāḥ az-Zujājah) 2/98, and Ibn Kathīr, in (Tafsīr) al-Qurʾān al-ʿAẓīm) 10/168, rendered this Ḥadīth as weak.
- It is also mentioned by Ibn ʿAdiy in (Al-Kāmil) 5/112 from the way of Juwaybir from Aḍ-Ḍaḥḥāk from An-Nazzāl from ʿAliy, following the same chain. However, Juwaybir is weak.
- It is also mentioned from the way of Nahshal ibn Saʿīd from Aḍ-Ḍaḥḥāk from Ibn ʿAbbās 7/57, but Nahshal is Matrūk.
- To conclude, these are all Shawaḥid for the narration of ʾAnas, but they should not change anything.

[Qurʾān 4:26]: ﴿It is Allah's Will to make things clear to you﴾ the word 'lām' has the same meaning of 'ʾan'. Arabs use the 'lām' which has the same meaning of 'kaī' and 'ʾan' interchangeably as in the verse: ﴿And I am commanded to judge fairly among you﴾ and ﴿And we are commanded to submit to the Lord of all worlds﴾, the letter 'lām' was in this verse but 'ʾan' was used in another verse: ﴿And I have been commanded to submit to the Lord of all worlds﴾.

'Lām' was used in this verse: ﴿They wish to extinguish Allah's light with their mouths﴾ and 'ʾan' was used in another verse: ﴿They wish to extinguish Allah's light with their mouths﴾.

The poet said: **"I want to forget her … but Laylā appears everywhere**." The poet used the letter 'lām' to mean 'ʾan'.

The meaning of the verse is: "Allah wants to explain to you the rulings of your religion and all that is for your own good." Alḥassan said: "He teaches you what you should do." ʿAṭāʾ said: "He explains to you what makes you get closer to Him." Alkalbiyy said: "He explains to you that your patience of not marrying the female-slaves is better for you."

﴿guide you to the ⌜noble⌝ ways of those before you﴾ the prohibition of marrying mothers, daughters, and sisters as was mentioned in the two verses. It was prohibited to marry these women in previous nations, too. ﴿and turn to you in mercy﴾ Alkalbiyy said: "He will pardon your sins of the past before the revelation of these verses (marrying women who were made prohibited by these verses). Muḥammad ibn Jarīr said: "He (Allah, the Almighty) made you turn to His obedience instead of the sins committed in the past before the revelation of this verse." ﴿For Allah is All-Knowing﴾ of the best for His servants about religion and world affairs ﴿All-Wise﴾ about His rules and plans.

[Qurʾān 4:27]: ﴿And it is Allah's Will to turn to you in grace﴾ about your shortcomings ﴿but those who follow their desires wish to see you deviate﴾ from the Truth ﴿entirely ⌜from Allah's Way⌝﴾ by committing prohibited acts.

There is a difference of opinion about those who are described as the followers of desires. Assudiyy said: "These are the Jews and the Christians." Others stated that they are the Zoroastrians, because they permit marrying the paternal sisters, fraternal nieces, and the sororal nieces. When Allah, the Almighty made it prohibited to marry these women, the Zoroastrians said: "You marry the daughters of paternal and maternal aunts", therefore, Allah, the Almighty revealed this verse.

Mujāhid said: "These are the fornicators who want the Muslims to deviate like them by committing fornication."

Ibn Zayd said: "They are all of the People of the Book; falsehood is in their religion."

﴿And it is Allah's Will to lighten your burdens﴾ by allowing the marriage to the female-slaves if Muslims cannot marry free-women. This lightening of burden applies to all rules of Islam. ﴿for humankind was created weak﴾ weak in everything. Tawūs, Alkalbiyy, and most of the interpreters -there is a consensus- stated that this weakness is with regards to sexual intercourse. Men cannot be patient of not approaching women; men are in the weakest of all states with regards to women.

Saʿīd ibn Almusayib said: "Whenever the devil has no way to deceive the sons of Adam, he uses their desire for women to deceive them. (264) I am 80 years old, one of my eyes is blind and the other one is visually impaired but I fear the trial of the desire for women the most."

(1085) Alḥusayn ibn Muḥammad ibn Alḥusayn said, Aḥmad ibn Jaʿfar ibn Ḥamdān said, Jaʿfar ibn Muḥammad Alfirīābiyy said, ʿAmr ibn ʿAliyy said, Yaḥīā ibn Saʿīd said, Thawr ibn Yazīd said, Mālik ibn Sharaḥbīl said, ʿUbadah ibn Aṣamit said: "Isn't it clear for you that I cannot stand without support and I cannot eat any food without being mashed (Yaḥīā said that meshed food here means soft and heated) and that my penis lost potency long time ago? But I wouldn't like to be alone with a woman that I am not allowed to sit with alone, even if I was given the biggest amount of wealth. I fear that

the devil may move it (penis) despite being completely flaccid."(1)

Alḥassan said: "This refers to the creation of humans from extract of a humble fluid." Allah says: ﴿It is Allah Who created you in a state of weakness﴾.

Ibn Kaysān said: "Humans were created as weak creatures that can be easily influenced by desires and whims in addition to the rashness in the face of fear and sadness."

Ibn ʿAbbās said: "Eight verses in Surat Annisāʾ are better for this nation than everything on the face of the Earth: ﴿It is Allah's Will to make things clear to you﴾, ﴿And it is Allah's Will to turn to you in grace﴾, ﴿And it is Allah's Will to lighten your burdens﴾, ﴿If you avoid the major sins forbidden to you﴾, ﴿Indeed, Allah does not forgive associating others with Him ⌜in worship⌝﴾, ﴿Indeed, Allah never wrongs ⌜anyone⌝—even by a weight of an ant﴾, ﴿Whoever commits evil or wrongs themselves﴾, and ﴿Why should Allah punish you﴾."

[Qurʾān 4:29]: ﴿O believers! Do not devour one another's wealth illegally﴾ usury, gambling, mugging, extortion, and treachery. Ibn ʿAbbās said: "This is when someone buys a garment then the seller says: 'I can take it back if you give me one Dirham. ﴿but rather trade by mutual consent﴾ this is a detached exclusion 'munqatiʿ', because trade isn't prohibited. The people of Kūfah read 'tijārah' with 'fatḥah'. This is the choice of Abī ʿUbayd and the rest of Qurrāʾ read it with 'dammah'. This is the choice of Abī Ḥāim. The 'naṣb' is due to being a predicate of 'kān', which means: 'except if the money was for trade', as

(1) **[1085] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ, except for Mālik as I did not know anyone who rendered him reliable.

The authentication of Ḥadīth:
- It is mentioned by Al-Mizziy in (Tahdhib al-Kamāl) 14/187, following the same chain up to ʿAmr al-Fallās from Yaḥyā al-Qaṭān from Thawr from Mālik, following the same chain.
- It is also mentioned by Al-Qurṭubiy in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 5/149, and Adh-Dhahabiy in (Siyar ʾAʿlām an-Nubalāʾ) 2/8 from the way of Al-Qaṭān from Thawr from Mālik, following the same chain of transmission.

the poet said: **"When there is stabbing and embracement"**, the poet made the two nouns in a state of being 'manṣūb' to indicate that their actions were about stabbing and embracement. The state of 'marfūʿ' means: 'except if trade is done'. In this case, 'kān' will have no predicate as the poet said: **"My she-camel was sacrificed for the protection of Banī dhuhl ibn Shaybān … when the stars were black and white."** The poet didn't use a predicate for 'kān'.

Allah, the Almighty described this kind of trade to be ﴿by mutual consent﴾ each party should be pleased with the transaction.

Most of the interpreters stated that the meaning of the verse is equivalent to the Prophetic Ḥadīth: "The choice is by the seller and buyer to let no Muslim cheat." Ḥakīm ibn Ḥizām stated that Prophet Muḥammad said: "The two parties of a transaction have the choice so long as they have not separated. If they are honest and transparent, their transaction will be blessed, but if they tell lies and conceal anything, the blessing of their transaction will be lost." (265)

ʿAmr ibn Jarīr sold a bow then gave the buyer a choice after the transaction then said: "I heard Abū Hurayrah say: 'This transaction is based on mutual consent.'"

﴿And do not kill yourselves﴾ Abū ʿUbaydah said: "Do not lead it to destruction", the explanation of this is the verse: ﴿do not let your own hands throw you into destruction﴾. Alḥassan said: "Do not kill your brothers, which means: 'Do not kill one another.'"

(1086) (Very weak narration) I heard Abā Alqāsim ibn Ḥubayb say, he heard his father, via his grandfather, who heard ʿAliyy ibn Alḥassan Alhilāliyy, who heard Ibrāhīm ibn Alashʿath who stated that Alfuḍayl ibn ʿīāḍ was asked about ﴿And do not kill yourselves﴾, so he said: "Do not ignore your rights of yourself because the one who does this is like the one who kills himself."(1)

(1) **[1086] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains ʾIbrāhīm and other narrators whom I could not find. However, the meaning understood of this narration is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 8/111 from the way of ʾIbrāhīm ibn al-ʾAshʿah from Al-Fuḍayl, following the same chain of transmission.

(1087) Ibn Fanjawīh said, Abū Bakr ibn Mālik Alqaṭīʿiyy said, ʿAbdullah ibn Aḥmad ibn Ḥanbal said, his father said, Ḥassan ibn Mūsā said, Ibn Lahīʿah said, Yazīd ibn Abī Ḥubayb via ʿImrān ibn Abī Anas via ʿAbdurraḥmān ibn Jubayr via ʿAmr ibn Alʿāṣ said: "I had a sexual dream in a very cold night in the battle of Dhāt asalāsil. I was afraid, if I performed Ghusl, I would die. I, therefore, performed tayammum and led my companions in the dawn prayer. When we turned back home, I mentioned that to the Messenger of Allah (PBUH). He said: 'ʿAmr, you led your companions in prayer while you were in a state of impurity (Junub)?' I said: "Yes, O Messenger of Allah, I had a sexual dream in a very cold night so I feared that if I performed Ghusl, I would die, and I remembered that Allah says: "And do not kill yourselves, Surely Allah is ever Merciful to you", so I performed tayammum and prayed." The Messenger of Allah (PBUH) laughed and did not say anything.(1)

(1088) Ibn Fanjawīh said, Mūsā ibn Muḥammad ibn ʿAliyy said, ʾUbiyy said, Muḥammad ibn Isḥāq Almasūḥiyy said, ʿUthmān ibn ʿAbd-Alwahāb Athaqafiyy said, his father said, ʿAnbasah -Ibn Abī Rāʾiṭah Alghanawiyy- via Alḥassan stated that Jundub ibn ʿAbdullah met with his close companions and said: "These people exceeded the limits of shedding blood, so do not let a handful of a Muslim's blood prevent you from entering paradise (by killing yourselves)", I heard the Messenger of Allah (PBUH) say: **"A person**

(1) [1087] **The assessment of the reliability of the chain of transmitters:**

- This Ḥadīth is Ṣaḥīḥ given its Tābiʿ narrations, and Al-Ḥākim and Adh-Dhahabiy rendered it Ṣaḥīḥ according to the condition of Muslim. Moreover, An-Nawawiy, in (Al-Majmūʿ) 2/254, and Al-ʾAlbāniy, in (ʾIrwāʾ al-Ghalīl) 1/181, rendered it Ṣaḥīḥ.

The authentication of Ḥadīth:

- It is mentioned by Abū Dawūd in the book of Purification, chapter of When The Sexually Impure Person Is Afraid Of Suffering From The Cold, Does He Perform Tayammum? (334), Al-Bayhaqiy in (As-Sunan al-Kubrā) 1/225, Ad-Dāraquṭniy in (As-Sunan) 1/78 (12), Al-Ḥākim in (Al-Mustadrak) 1/285, and ʾAḥmad in (Al-Musnad) 4/203 (17812) from different ways from Yazīd ibn Abī Ḥabīb from ʿImrān, following the same chain upwards.
- It was not only Ibn Lahīʿah who narrated this Ḥadīth, but Yaḥyā ibn ʾAyyūb followed up with him according to Abī Dawūd and Ad-Dāraquṭniy, and it was also followed up by ʿAmr ibn al-Ḥārith according to Ad-Dāraquṭniy.

belonging to the people of the past suffered from an injury, so he took a spear and pierced it. And the bleeding did not stop till he died. Your Almighty, Master said: "My servant hurried to bring death upon himself so I have forbidden him from entering Paradise."(1)

(1089) Alḥusayn ibn Muḥammad said, Saʿīd ibn Muḥammad ibn Isḥāq Aṣayrafiyy said, Muḥammad ibn ʿUthmān ibn Abī Shaybah said, Ibrāhīm ibn Muḥammad said, ʿAmr ibn Thābit via Sammāk via Jābir ibn Samurah stated that a man killed himself so the Prophet (PBUH) didn't pray Jināzah on him.(2) (266)

(1090) Alḥusayn ibn Muḥammad said, Abū ʿAliyy ibn Ḥabash Almuqriyy said, Muḥammad ibn Aḥmad ibn ʿUthmān said, Ibrāhīm ibn Naḍr said, Muḥammad ibn Alfaḍl, ʿĀrim said, Ḥammād ibn Zayd via ʿĀṣim Alʾusdiyy

---

(1) **[1088] The assessment of the reliability of the chain of transmitters:**
- The chain that is mentioned by the compiler contains Mūsā ibn Muḥammad and his father whom I could not find. It also contains ʿAnbasah whose narration is not a proof.
- However, this Ḥadīth is authentic as stated later in the authentication.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of Faith, chapter of Clarifying the emphatic prohibition against killing oneself; The one who kills himself with something will be punished with it in the fire; And that no one will enter Paradise but a muslim (113), ʿAbd ar-Razzāq in (Al-Muṣannaf) 10/26 (18250), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 2/159 (1660) from different ways from Al-Ḥasan from Jundub.
- It is also mentioned by Ibn Mardawayh in (Juzʾ ʾAḥādīth ibn Ḥayyān) (p. 78) (27) from the way of ʿUthmān ibn ʿAbd al-Wahhāb, following the same chain and wording that the compiler mentioned.

(2) **[1089] The assessment of the reliability of the chain of transmitters:**
- It contains Aṣ-Ṣayrafiy whom I could not find and ʿAmr ibn Thābit who is weak. However, this Ḥadīth is authentic from another way as stated later in the authentication.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of the funerals, chapter of not performing the funeral prayer for the one who kills himself (978), At-Tirmidhiy in the book of the funerals, chapter of not performing the funeral prayer regarding the one who kills himself (1068), Ibn Mājah in the book of the funerals, chapter of performing the funeral prayer for the people who face the Kaʿbah in their prayer (1526), Ibn Abī Shaybah in (Al-Muṣannaf) 4/574 (11978), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 4/19 from different ways from Simāk ibn Ḥarb from Jābir, following the same chain.

stated that Masrūq ibn Alʾajdaʿ stood between two rows and said: "O people, listen carefully!", then he said: "If a caller (an angel) from above came down to you so you can hear and see him clearly, would you obey him?" They said: "Yes", so he said: "By Allah, Gabriel was sent down to Muḥammad (PBUH) with something much clearer than that", then he recited the verse: ﴿O believers! Do not devour one another's wealth illegally, but rather trade by mutual consent. And do not kill ⌜each other or⌝ yourselves. Surely Allah is ever Merciful to you﴾, then he disappeared among people and left them.(1)

[Qurʾān 4:30]: ﴿And whoever does this﴾ the abovementioned prohibitions ﴿sinfully and unjustly, We will burn them﴾ in the hereafter ﴿in the Fire. That is easy for Allah﴾

[Qurʾān 4:31]: ﴿If you avoid the major sins forbidden to you﴾ there is a difference of opinions with regards to these major sins that if avoided will cause the minor sins to be forgiven.

(1091) Abū Manṣūr Alḥamshādhiyy said, Abū Jaʿfar Muḥammad ibn ʿAmr ibn Albukhturiyy Arazāz -in Baghdad- said, Abū Qulābah ʿAbdalMālik ibn Muḥammad Arraqāshiyy said, Muḥammad ibn Kathīr Alʿabdiyy said, Sufyān Athawriyy via Alʾaʿmash, Manṣūr, and Wāṣil Alaḥdab via Abī Wāʾil via ʿAmr ibn Sharaḥbīl via ʿAbdullah ibn Masʿūd stated that he asked the Prophet (PBUH) about the biggest sin in the sight of Allah. The Prophet

(1) **[1090] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler contains Muḥammad ibn ʾAḥmad and ʾIbrāhīm whom I could not find, and this narration is authentic from another way as stated later in the authentication.

The authentication of Ḥadīth:

- It is mentioned by Saʿīd in (his Sunan) 4/1232 (622), Ibn Saʿd in (Aṭ-Ṭabaqāt al-Kubrā) 6/78, and Ibn ʿAsākir in (Tārīkh Dimashq) 57/433 from different ways from Ḥammād from ʿAāṣim, following the same chain.
- It is also mentioned by Ibn Saʿd in (Aṭ-Ṭabaqāt al-Kubrā) 6/77, and Ibn ʿAsākir in (Tārīkh Dimashq) 57/433 from the way of ʿAbdullāh ibn Jaʿfar ar-Raqiy as he said: ʿUbaydullāh ibn ʿAmr related to us from Zayd ibn Abī ʾUnaysah from ʿAmr ibn Murrah from Ash-Shaʿbiy.... Then, he mentioned it. Take into consideration that this chain of transmission is Ṣaḥīḥ.

(PBUH) said "To associate partners with Allah, while He alone created you." He said: "What's next?" The Prophet (PBUH) said: "To kill your son being afraid that he may share your food with you." He said: "What's next?" The Prophet (PBUH) said: "To commit impermissible sexual intercourse with the wife of your neighbor."(1)

The evidence for this Ḥadīth in Allah's Book is: ﴿ ⌜They are⌝ those who do not invoke any other god besides Allah, nor take a ⌜human⌝ life—made sacred by Allah—except with ⌜legal⌝ right, nor commit fornication. ﴾

(1092) (Weak narration) Alḥusayn ibn Muḥammad ibn Alḥusayn said, Muḥammad ibn Alḥassan ibn Bishr said, Abū Bakr ibn Abī Alkhaṣīb said, Aḥmad ibn ʿAmr ibn Ismāʿīl Addimishqiyy said, Khalīfah ibn Khayāṭ said, Muḥammad ibn ʿAliyy via Ṣāliḥ via Ḥayān via Ibn Buraydah via his father stated that Messenger of Allah (PBUH) said: **"The biggest major sins are: associating partners with Allah, dishonoring one's parents, and the prevention of extra water of irrigation."**(2)

(1093) Alḥusayn ibn Muḥammad said, Aḥmad ibn Jaʿfar ibn Ḥamdān said, Muḥammad ibn Isḥāq Almasūḥiyy said, ʿUbayd Allah ibn Muʿādh

---

(1) **[1091] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Legal Punishments, chapter of the sin of fornicators (6811), Muslim in the book of Faith, chapter of Clarifying that Shirk is the worst of sins, and the worst sins after Shirk (86), ʔAḥmad in (Al-Musnad) 1/431 (4102), At-Tirmidhiy in the book of Tafsīr al-Qurʔān, chapter of from Surat an-Nūr (3182), An-Nasāʔiy in (As-Sunan al-Kubrā) 2/290 (3476), and others. They narrated it from different ways from Abī Wāʔil from ʿAmr from Ibn Masʿūd, following the same chain.

(2) **[1092] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Ṣāliḥ al-Qurashiy, and the chain that is mentioned by the compiler contains some Majhūl narrators whom I could not find.

The authentication of Ḥadīth:
- It is mentioned as a Mawqūf Ḥadīth by Ibn Abī Ḥātim in (Tafsīr al-Qurʔān al-ʿAẓīm) 3/933 (5213) from the way of Yaʿlā ibn ʿUbayd from Ṣāliḥ ibn Ḥayyān frim Ibn Buraydah from his father, and he added: Thank you for providing the full text. Based on my understanding, the translation of this text is: and preventing the male animal from mating except through payment.

said, his father said, Shuʿbah via Firās via Ashaʿbiyy via ʿAbdullah ibn ʿAmr stated that the Messenger of Allah (PBUH) said: "The biggest of major sins is: associating partners with Allah, the Almighty, the false oath (Yamīn Alghamūs), dishonoring one's parents, and murder."(1)

(1094) Ibn Fanjawīh said, Abū Aḥmad ibn Bābwaih ibn Fahrawih said, Abū Alfaḍl Alʿabbās ibn Yusuf Ashakaliyy said, Isḥāq ibn Aljarāḥ said, ʿAbd-alMālik ibn Ibrāhīm Aljudiyy (267) said, Shuʿbah via ʿUbayd Allah ibn Abī Bakr via Anas ibn Mālik stated that Messenger of Allah (PBUH) said: **"Four things are among the major sins: associating partners with Allah, murdering the human who was made sacred by Allah, dishonoring one's parents, and false utterance (or witness)."**(2)

---

(1) **[1093] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Oaths and vows, chapter Al-Ghamūs oath (6675), An-Nasāʾiy in (As-Sunan al-Kubrā) 2/289 (3474), ʾAḥmad in (Al-Musnad) 2/201 (6884), Ibn Mandah in (Al-ʾĪmān) 2/573 (480), Abū Nuʿaym in (Masānīd Firās) (p. 27) (5), and others. They narrated it from different ways from Firās from Ash-Shaʿbiy from ʿAbdullāh ibn ʿAmr, following the same chain.
- It is also mentioned by At-Tirmidhiy in the book of Tafsīr al-Qurʾān, chapter of from Surat an-Nisāʾ (3020), Al-Ḥākim in (Al-Mustadrak) 4/296, who rendered it Ṣaḥīḥ in accordance with what Adh-Dhahabiy also agreed on, Aḍ-Ḍiyāʾ al-Maqdisiy in (Al-ʾAḥādīth al-Mukhtārah) 9/15 (2), and Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 3/218 (4843) from the way of ʿAbdullāh ibn ʾUnays al-Juhaniy.

(2) **[1094] The assessment of the reliability of the chain of transmitters:**
- The chain that is mentioned by the compiler contains Ibn Bābawayh whom I could not find.
- However, this Ḥadīth is authentic as stated later in the authentication.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Good Manners, chapter of showing disobedience to the parents is a major sin (5977), Muslim in the book of Faith, chapter of clarifying the major sins, and the worst of them (88), At-Tirmidhiy in the book of Transactions, chapter of What Has Been Related About The Severity Of Lying And False Speech (1207), and others. They narrated it from the way of Shuʿbah from ʿUbaydullāh ibn Abī Bakr that he said: I heard ʾAns ibn Mālik saying…. Then, he mentioned the Ḥadīth.

(1095) Ibn Fanjawīh said, Abū Bakr ibn Mālik said, ʿAbdullah ibn Aḥmad ibn Ḥanbal said, his father said, Wakīʿ said, Musaʿir and Sufyān via Saʿd ibn Ibrāhīm via Ḥumayd ibn ʿAbdurraḥmān ibn ʿAwf via ʿAbdullah ibn ʿAmr – Musaʿir considered it Marfūʿ (said by the Prophet) and Sufyān considered it a Mawqūf (said by the Prophet's companion)- stated that one of the major sins is insulting one's parents. They said: "How can a man insult his own parents?" He said: "A man insults another man's father, so he responds by insulting his father, and a man insults another man's mother, so he responds by insulting his mother."(1)

(1096) Abū ʿAliyy ibn Abī ʿAmr Alḥīariyy Aljarshiyy said, his father said, Alḥassan ibn ʿAliyy ibn ʿAffān Alʿāmiriyy said, Asbāṭ via Muṭarif via Wabīrah ibn ʿAbdurraḥmān via Abī Aṭufayl via ʿAbdullah ibn Masʿūd said: "Major sins are four: associating partners with Allah, despair of Allah's Support, hopelessness of Allah's Mercy, and feeling secure against Allah's planning."(2)

---

(1) **[1095] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book Good Manners, chapter of the individual must not insult his parents (5973), Muslim in the book of Faith, chapter of clarifying the major sins and the worst of them (90), At-Tirmidhiy in the book of righteousness and maintaining good ties with kinship, chapter of What Has Been Related About Disobeying Parents (1902), Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/235, and others. They narrated it from different ways from Saʿd ibn ʾIbrāhīm from Ḥumayd from Ibn ʿAmr as a Marfūʿ Ḥadīth.
- The Marfūʿ narration is the authentic one because most of the scholars of Ḥadīth mentioned the narration as Marfūʿ, and I found this difference between the Marfūʿ narration and the Mawqūf narration in (Al-Musnad) 2/165 (6529) by ʾAḥmad, as it is mentioned from the narration of Abī Bakr al-Quṭayʿiy from ʿAbdullāh ibn ʾAḥmad. Moreover, the additional narrator who makes the Ḥadīth Marfūʿ is reliable, which is an accepted addition in such case. Even if we consider the narration as Mawqūf, it takes the same ruling of the Marfūʿ narration, because this difference is not based on a personal opinion.

(2) **[1096] The assessment of the reliability of the chain of transmitters:**
- I could not find the Shaykh of the compiler.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/40 from different ways from Wabarah from Abī aṭ-Ṭufayl from Ibn Masʿūd, and from the way of Maʿammar as mentioned by ʿAbd ar-Razzāq in (Al-Muṣannaf) 11/459 (19701), and Aṭ-Ṭabarāniy

(1097) Ibn Fanjawīh said, Aḥmad ibn Muḥammad ibn Isḥāq Assuniyy said, Abū Khalīfah said, Abū Alwalīd Aṭayālisiyy said, ʿikrimah ibn ʿAmār said, Ṭaysalah ibn ʿAliyy Annahdiyy stated that he asked Ibn ʿUmar about the major sins so he said: "There are nine of them; associating partners with Allah, murdering a believer intentionally, dishonoring the Muslim parents, usury, stealing orphan's wealth, falsely accusing chaste men and women, fleeing from the battlefield, sorcery, and the transgression of the Sacred Mosque (Ḥaram), which is your special direction when you are alive and when you die (in the prayer of Jināzah)."(1)

Jaʿfar Aṣādiq (may Allah be pleased with him) said: "Major sins are three: changing your religion, altering the way of the Prophet, and fighting those who you have a treaty with."

(Weak narration) Farqad Assabkhiyy said: "I read in the Torah that the top major sins are three, which were the first sins that Allah was disobeyed by: Arrogance, which was the sin of Iblīs. Greed, which was the reason for the sin of eating from the tree. Envy, which was committed by Cain towards Abel."

(1098) Ibn Fanjawīh said, Aḥmad ibn Muḥammad Assuniyy said, Abū Yaʿlā Almawṣiliyy said, Almuʿalā ibn Mahdiyy said, Abū ʿUawānah via ʿUmar ibn Abī

---

in (Al-Muʿjam al-Kabīr) 9/156 (8784). Furthermore, this Ḥadīth has a Shāhid Ḥadīth from the narration of Ibn ʿAbbās as mentioned by Ibn Abī Ḥātīm in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/931 (5201).

(1) **[1097] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ḥasan li Ghayrih as it contains Ṭaylasah who is Maqbūl (accepted) according to the other Tābiʿ narrations including this narration.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/39 and Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/409 from different ways from Ṭaylasah from Ibn ʿUmar.
- Furthermore, it has a Shāhid from the way of Yaḥyā ibn Abī Kathīr from ʿAbd al-Ḥamīd ibn Sinān from ʿUbayd ibn ʿUmayr ibn Qatādah al-Laythiy from his father, which is a Marfūʿ Ḥadīth that is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/39, Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 17/47 (101), Abū Dawūd in the book of the Wills, chapter of What Has Been Related About The Severity Of Consuming The Wealth Of An Orphan (2875), Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/408, and Al-Ḥākim in (Al-Mustadrak) 1/127.

Salamah via his father, via Abī Hurayrah stated that Messenger of Allah (PBUH) said: "**The biggest major sins are: associating partners with Allah, murdering a human being without a legitimate cause, usury, consumption of orphans' wealth wastefully and hastily before they grow up, fleeing the battlefield, falsely accusing chaste women, and turning back to Bedouin life after Hijrah (migrating to the Maīnah); these are seven.**"(1)

(1099) Ibn Fanjawīh said, Abū ʿAliyy ibn Ḥabash said, ʿAliyy ibn Ibrāhīm ibn Alhaytham Albaladiyy said, ʿAliyy ibn Ḥarb, said, Alqāsim ibn Yazīd via Shibl ibn ʿAbbād Al-Makkiyy via Qays via Saʿīd ibn Jubayr via Ibn ʿAbbās stated that a man asked him about the major sins as follows: "Are they seven?" Ibn ʿAbbās said: "They are almost 700. But a Major sin is forgiven via asking for forgiveness and minor sins are no longer minor if they are done persistently."(2)

---

(1) **[1098] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains ʿUmar ibn Abī Salamah.
- The chain that is mentioned by the compiler contains Al-Muʿallā ibn Mahdiy who used to narrate Munkar narrations although he is Ṣadūq.

The authentication of Ḥadīth:
- It is mentioned by Ibn Abī Ḥātim in (his Tafsīr) 3/931 (5202) from the way of Abī ʿAwānah from ʿUmar, following the same chain.

(2) **[1099] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ li Ghayrih.
- The chain that is mentioned by the compiler contains Al-Baladiy whom Al-Khaṭīb criticized.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/41 from the way of Shibl, following the same chain.
- It is also narrated from ʿAbd ar-Razzāq from Maʿammar from Ibn Ṭawus from his father from Ibn ʿAbbās, following the same chain.
- It is also mentioned by Al-Quḍāʿiy in (Musnad ash-Shihāb) 2/44 (853) from the way of Abī Shaybah al-Khurāsāniy from Ibn Abī Mulaykah from Ibn ʿAbbās, which is a Marfūʿ Ḥadīth.
- It is also mentioned in number (1189) from the way of Abī Zayd, Qumāmah al-Huzāliy, from Muḥammad ibn Yazīd al-Khurāsāniy from Ibn Abī Mulaykah from Ibn ʿAbbās, which is a Marfūʿ Ḥadīth.
- It is also mentioned in number (1190) from the way of Maḥmūd ibn Zāhir that Al-Ḥasan ibn ʿUmar ibn Shaqīq informed us that Bishr ibn ʾIbrāhīm informed us from Khalīfah ibn Sulaymān from Abī Salamah from Abī Hurayrah, which is a Marfūʿ Ḥadīth.
- It is also mentioned by Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 5/456 (2268) from the way of

(1100) (Couldn't be found) Abū Alqāsim ibn Ḥubayb -his wordings when the Imam and Sheikh Abī Aṭayib said, (268) Abū ʿAbdullah Muḥammad ibn Idrīs Alharawiyy said, ʿUthmān Addāramiyy said, ʿAbdullah ibn Ṣāliḥ said, Muʿāwīah ibn Ṣāliḥ said, ʿAliyy ibn Abī Ṭalḥah Alwālibiyy via Ibn ʿAbbās said: "Major sins are twenty: associating partners with Allah, dishonoring one's parents, murdering the believer, despair of Allah's Mercy, feeling secure against Allah's planning, hopelessness of Allah's Support, sorcery, fornication, usury, stealing, impermissible consumption of orphan's wealth, abandonment of prayer, withholding obligatory charity, false witness, killing your son being afraid that he may share your food with you, envy, arrogance, unfair bequests, and viewing Muslims with contempt."(1)

(1101) Alḥusayn ibn Muḥammad ibn ʾAbdullah said, Aḥmad ibn Ibrāhīm ibn Shādhān said, ʿAbdullah ibn Thābit said, Abū Saʿīd Alashaj said, ʿUbayd Allah, via Israāʾīl via Assudiyy via Abī Mālik stated that they mentioned the major sins to ʿAbdullah ibn Masʿūd so he said: "Recite Surat Annisāʾ from the beginning to the 33rd verse and you will find all of them", then he recited the following verse as the evidence for this opinion: "If you avoid the major sins forbidden to you".(2)

ʔIsḥāq ibn ʔIbrāhīm al-Marwaziy that Ḥammād ibn Zayd informed us from Saʕīd ibn Abī Ṣadaqah from Qays ibn Saʕd from Ibn ʕAbbās, following the same chain.

- Given these Tābiʕ narrations, this Ḥadīth reaches the degree of Ṣaḥīḥ li Ghayrih, but the correct view is to consider it Mawqūf up to Ibn ʕAbbās because the Marfūʕ narration was narrated from the way of Abī Ḥumayd which contains Qumāmah who is Majhūl, and it is also narrated from the way of Abī Hurayrah which contains Bishr who is Waḍḍāʕ (fabricator), this view is stated in (Mīzān al-ʔIʕtidāl) 1/311 by Adh-Dhahabiy.

(1) **[1100] The assessment of the reliability of the chain of transmitters:**

- The Shaykh of the compiler was belied by Al-Ḥākīm, and I could not find Muḥammad ibn ʔIdrīs al-Harawiy.

The authentication of Ḥadīth:

- I could not find the narration of Ibn ʕAbbās.

(2) **[1101] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler contains Ibn Thābit whom I could not find, but this narration is authentic from another way as stated later in the authentication.

The authentication of Ḥadīth:

Ibn Sīrīn mentioned the major sins to Ibn ʿAbbās so he said: "Every sin that Allah commanded us to avoid is a major sin, including the impermissible look (at the opposite sex)."

Saʿīd ibn Jubayr stated that he said: "Every disobedience to Allah is a major sin. Therefore, you should ask for forgiveness from everything. Allah, the Almighty will not let anyone of this nation stay in the Hellfire forever except an apostate, a denier of a mandatory act, or a disbeliever in Divine Fate."

ʿAliyy ibn Abī Ṭalḥah stated that he said: "It is every sin which Allah, the Almighty ended by the mention of Hellfire, His wrath, a curse, or punishment."

Saʿīd ibn Jubayr said: "Every sin which Allah, the Almighty made it a cause of entering Hellfire and every sin that He threatened the disbelievers about."

Alḥassan said: "Every sin that has a specific punishment (in the Day of Judgment)"

Aḍaḥāk said: "Every sin that has a punishment in this world or in the hereafter."

Ḥusayn ibn Alfaḍl: "Every sin that Allah called 'great' or 'big', such as: ﴿For this would indeed be a great sin﴾, ﴿Surely killing them is a heinous sin﴾, ﴿for associating ⌜others with Him⌝ is truly the worst of all wrong﴾, ﴿Indeed, your cunning is great﴾, ﴿This is a heinous slander!﴾, and ﴿This would certainly be a major offence in the sight of Allah﴾."

Mālik ibn Mighwal said: "Major sins are the sins of the people of innovation and (minor) sins are committed by the followers of the Prophet's path."

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/37 from the way of Zirr ibn Ḥubaysh, ʾIbrāhīm, Masrūq, and ʿAlqamah, and all of them narrated it from Ibn Masʿūd, which is a Ṣaḥīḥ chain.
- It is also mentioned by ʿAbd ibn Ḥumayd as in (Ad-Durr al-Manthūr) 2/265 by As-Suyūṭiy.

Wakīʿ said: "Every sin that is done persistently is a major sin. And a major sin is not considered a major one if the Muslim asks for forgiveness and repents."

Aḥmad ibn ʿĀṣim Alanṭākiyy said: "Major sins are intentional sins and (minor) sins are committed mistakenly, with forgetfulness, or by force and internal speech is especially forgiven for this nation."

Sufyān Athawriyy said: "Major sins are those committed against other servants of Allah and minor sins are those committed between you and Allah. This is because Allah is the Most-Generous and Most-forgiving." His evidence was the Prophetic saying: "A caller will appear from the middle of the Throne, who will say: 'O nation of Aḥmad, Allah states that he forgives the sins committed between you and Him. Forgive one another then enter Paradise by my Mercy." (Fabricated Ḥadīth)

Almuḥāsabiyy said: "Major sins are (269) the ones committed by those who consider prohibited acts permissible like Iblīs and minor sins are the ones committed by those who ask for forgiveness like Adam (PBUH)."

Assudiyy said: "Major sins are those which Allah, the Almighty commanded not to commit and they are reached by minor sins."

The minor sins are those which righteous people and transgressors commit, such as: impermissible looks (at the opposite sex), (impermissible) touch, kissing, etc.

The Messenger of Allah said: **"Eyes commit fornication, hands commit fornication, legs commit fornication, and the private parts accord with that or reject it."**

Others stated that major sins are those that the mind and human nature reject, such as: murder, injustice, fornication, lying, etc. And minor sins are those which Allah, the Almighty commanded us not to do in revelation.

Others stated that every sin that Allah, the Almighty forgives by His Grace in the Day of Judgment is a minor sin and every sin that Allah punishes people by his justice for is a major sin.

Others stated that major sins are the internal sins and minor sins are the external ones.

Others stated that major sins are those which people take lightly and minor sins are those which people fear falling into due to their heinousness.

Anas ibn Mālik said: "You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of the Messenger of Allah (PBUH) to be great, destroying sins."

Others stated that major sins are associating partners with Allah and whatever sin which leads to that. And every sin other than that is a minor sin, Allah, the Almighty says: ﴿Indeed, Allah does not forgive associating others with Him ˹in worship˺, but forgives anything else of whoever He wills﴾.

Section: A detailed illustration of the interpreters' opinions regarding the number of major sins derived from the Qurʾān and Sunnah, backed by evidence and proof.

1 - Associating partners with Allah, the Almighty. Allah says: ﴿Whoever associates others with Allah will surely be forbidden Paradise by Allah﴾.

2 - Despair of Allah's Support. Allah, the Almighty says: ﴿And do not lose hope in the mercy of Allah﴾.

3 - Hopelessness of Allah's Mercy. Allah, the Almighty says: ﴿Who would despair of the mercy of their Lord except the misguided?﴾.

4 - Feeling secure against Allah's planning. Allah, the Almighty says: ﴿Did they feel secure against Allah's planning?﴾.

5 - Dishonoring one's parents. Allah, the Almighty says: ﴿For your Lord has decreed that you worship none but Him. And honor your parents﴾.

6 - Murdering the human who was made sacred by Allah, except with legal right. Allah, the Almighty says: ﴿And whoever kills a believer intentionally, their reward will be Hell﴾.

7 - Falsely accusing chaste women of adultery or fornication. Allah, the Almighty says: ﴿Surely those who accuse chaste, unsuspecting, believing women﴾.

8 - Consumption of usury. Allah, the Almighty says: ﴿Those who consume interest will stand ˹on Judgment Day˺ like those driven to madness by Satan's touch﴾.

9 - Sorcery. Allah, the Almighty says: ﴿although they already knew that whoever buys into magic would have no share in the Hereafter﴾.

10 - Fornication. Allah, the Almighty says: ﴿nor commit fornication. And whoever does ˹any of˺ this will face the penalties﴾.

11 - The false oath (Yamīn Alghamūs). Allah, the Almighty says: ﴿Indeed, those who trade Allah's covenant and their oaths for a fleeting gain﴾.

12 - Withholding the obligatory charity (Zakah). Allah, the Almighty says: ﴿those who hoard gold and silver﴾.

13 - Illegally withholding spoils of war. Allah, the Almighty says: ﴿ Anyone who dishonestly takes something from the battle gains will carry it with him on the Day of Resurrection﴾.

14 - False witness. Allah, the Almighty says: ﴿and shun words of falsehood﴾.

15 - Concealing testimony. Allah, the Almighty says: ﴿And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful﴾.

16 and -17 Consuming intoxicants and gambling. Allah, the Almighty says: ﴿O believers! Intoxicants, gambling…﴾.

18 - Intentional abandonment of prayers. Allah, the Almighty says: ﴿ Observe the ˹five obligatory˺ prayers﴾.

19 - Severing the ties of kinship. Allah, the Almighty says: ﴿And be mindful of Allah—in Whose Name you appeal to one another—and ˹honor˺ family ties﴾ and Allah also says: ﴿and sever your ˹ties of˺ kinship! These are the ones who Allah has condemned﴾.

20 - Unfair bequests. Allah, the Almighty says: ﴿Whoever suspects an error or an injustice (in the will)﴾.

21 - Prohibited consumption of the orphan's wealth. Allah, the Almighty says: ﴿Indeed, those who unjustly consume orphans' wealth﴾.

22 - Rejoining Bedouin life after migration (to Madīnah). Allah, the Almighty says: ﴿would you revert to your old ways?﴾.

23 - Believing that a forbidden act is permissible. Allah, the Almighty says: ﴿do not violate the sanctity of Allah's rites﴾ and Allah also says: ﴿whoever intends to deviate by doing wrong in it﴾.

24 - Apostasy. Allah, the Almighty says: ﴿Indeed, those who relapse ⌜into disbelief⌝ after ⌜true⌝ guidance﴾.

25 - Breaching a covenant. Allah, the almighty says: ﴿those who violate Allah's covenant after it has been affirmed﴾.

These are the major sins which Allah, the Almighty says about: ﴿If you avoid the major sins forbidden to you﴾. Ibn Masʿūd read 'kabīr', the singular form of major, which refers to the meaning of the plural form. (*Qirāʾah Shadha*).

﴿We will absolve you of your ⌜lesser⌝ misdeeds﴾ which are committed between the five daily prayers, two Friday Prayers, two Ramadan months, and two pilgrimages as the Prophet (PBUH) said: **"The five (daily) prayers make atonement for what has happened since the previous one if major sins have been avoided."**

﴿and admit you into a place of honor﴾ which is Paradise. Nāfʿ and the people of Madīnah read 'madkhala' with 'fatḥah' on the 'mīm', which is the place of entrance. The rest of the Qurrāʾ read it with 'ḍammah' as it is a maṣdar (a noun derived from a verb) which means 'the act of letting people enter paradise'

(1102) (Weak narration) Ibn Fanjawīh said, Muḥammad ibn ʿUmar ibn Isḥāq ibn Ḥabash Alkalwādhiyy said, ʿAbdullah ibn Sulymān ibn Alashʿath said, Abū Arrabīʿ Sulymān ibn Dāwūd said, Ibn Wahb said, ʿAmr ibn Alḥārith that Saʿīd ibn Abī Hilāl told him that Naʿīm ibn Almajmar told him that Ṣuhayb, the

freed slave of Alʿitwāriyy told him that he heard Abā Hurayrah and Abā Saʿīd said: "The Messenger of Allah (PBUH) sat on the pulpit and said: 'By Him in Whose Hand my soul is!'. "He said it three times then was silent until every single one of us wept due to sadness for hearing the Prophet's oath." Then he said: 'No servant of Allah will pray the five daily prayers, fast Ramadan, and avoid major sins, except that he will find the doors of Paradise open for him on the Day of Judgment that they (the doors) make a strong sound (due to movement).' Then he recited: ﴿If you avoid the major sins forbidden to you﴾.(1)

[Qurʾān 4:32]: ﴿And do not crave what Allah has given some of you over others﴾

(Couldn't be found) It was narrated that a representative of the women went to the Messenger of Allah (PBUH) and said: "O Messenger of Allah, Allah is the Master of men and women, and you are the Messenger sent by Allah to both genders. So, why is that men are mentioned by Allah and women are not mentioned by him? We fear that is because of the lack of good in us and that we have no value", therefore Allah, the Almighty revealed this verse and the verse of ﴿Surely ⌜for⌝ Muslim men and women﴾ and ﴿I will never deny any of you—male or female—the reward of your deeds﴾ and ﴿Whoever does good, whether male or female, and is a believer﴾.

---

(1) **[1102] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Ṣuhayb, the servant of Al-ʿUtwāriy, who is Majhūl, but the rest of the narrators are reliable. In addition, the chain that is mentioned by the compiler contains Ibn Ḥabash whom I could not find, and professor Maḥmūd Shākir, in his commentary on (Jāmiʿ al-Bayān) 8/238 (9185) by Aṭ-Ṭabariy, rendered the chain of this Ḥadīth as Ṣaḥīḥ as Aṭ-Ṭabariy mentioned the Ḥadīth from the way of Ṣuhayb which professor Maḥmūd Shākir rendered authentic!! However, I do not know what the resources he used in his authentication?

The authentication of Ḥadīth:

- It is mentioned by An-Nasāʾiy in (Al-Mujtabā), in the book of Az-Zakāh, chapter of Zakāh is obligatory 5/8, Ibn Khuzaymah in (his Ṣaḥīḥ) 1/163 (315), Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 5/43 (1748), Al-Ḥākim in (Al-Mustadrak) 1/316, Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/187, and Al-Mizziy in (Tahdhīb al-Kamāl) 13/245 from the way of ʿAmr ibn al-Ḥārith from Saʿīd from Nuʿaym from Ṣuhayb, following the same chain.

(Couldn't be found) It was narrated that when Allah, the Almighty made the share of the male twice that of the female, women said: "We are more in need of twice the share of men because we are weak and they are strong. They can work and earn their living", therefore, Allah the Almighty revealed this verse.

Mujāhid stated that ʾUm Salamah said: "O Messenger of Allah, men join battles but women don't and we get half the share of men's inheritance. We wish that we were men who can join battles to reach the ranks of men", therefore the verse was revealed.

Qatādah and Assudiyy said: "When the verse of: ﴿the share of the male will be twice that of the female﴾ was revealed, men said: 'We hope that our deeds will be more than women's deeds in the Day of Judgment as we got twice that of the female's inheritance. We wish that our deeds are twice that of theirs'. Women said: 'We hope that our sins will be half of men's sins in the Day of Judgment as we got half of their share of inheritance in this world', therefore, Allah, the Almighty revealed: ﴿And do not crave what Allah has given some of you over others﴾.

﴿Men will be rewarded according to their deeds﴾ good and bad deeds ﴿and women ˹equally˺ according to theirs﴾ and women too. This is the opinion of Qatādah. He also said: "Men will have a reward that is ten times of every deed and women will also receive the same reward."

Ibn ʿAbbās said: "Men will receive their shares of the inheritance and women will also receive their shares." This is the meaning of the verse: ﴿the share of the male will be twice that of the female﴾.

Based on this interpretation, 'iktisāb' in the verse means a share or provision. Therefore, Allah, the Almighty commanded us not to wish for this because it leads to envy. Aḍaḥāk said: "It is not permissible to wish for having anyone's money. Haven't you heard those who said: ﴿If only we could have something like what Korah (Qārūn) has been given﴾ and they eventually said: ﴿And those who had craved his position the previous day began to say…Had it not been for the grace of Allah, He could have surely caused the

earth to swallow us up !﴾. They regretted what they wished for when they saw the swallowing up of him, his house, and his wealth."

Alkalbiyy said: "No one should wish for the wealth, wife, servant, or ride of his brother. (272) You should rather say: 'O Allah, bless me with provision like him', these teachings are in the Torah and in the Qurʾān as follows: ﴿Rather, ask Allah for His bounties. Surely Allah has ˹perfect˺ knowledge of all things.﴾

Ibn Kathīr, Khalaf, and Alkisāʾiyy read 'salū' without 'hamzah' by transferring the movement of 'hamzah' to the 'sīn'. The rest of the Qurrāʾ read it with 'hamzah'.

(Weak narration) The Messenger of Allah (PBUH) said: **"Ask Allah for His bounties as He loves to be asked. And one of the best kinds of worship is the anticipation of ease."**

(1103) Ibn Fanjawīh said, Abū ʿAliyy Almuqriʾ said, ʿAliyy ibn Ibrāhīm ibn Alhaytham Albaladiyy said, Alḥassan ibn ʿArafah said, Ḥammād ibn Khālid Alkhayāṭ -he was one of the most righteous people we have ever met- via Abī Bakr ibn Abī Sabrah via Abī Almalīḥ via Abī Ṣāliḥ via Abī Hurayrah stated that the Messenger of Allah (PBUH) said: **"Indeed, he who does not ask Allah, He (Allah) gets angry with him."**(1)

(1) **[1103] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler contains Abū Bakr al-ˢAāmiriy who is Waḍḍāˢ (fabricator), but this Ḥadīth is mentioned by At-Tirmidhiy and Ibn Mājah through their own ways of transmission. This will be stated later in the authentication.

The authentication of Ḥadīth:

- It is mentioned by At-Tirmidhiy in the book of Supplications, chapter of From it: Whoever Does Not Ask Allah, He Gets Angry With Him (3373), Al-Bukhāriy in (Al-ʔAdab al-Mufrad) (658), Ibn Mājah in the book Supplication, chapter of the virtues of supplication (3827), and Al-Mizziy in (Tahdhīb al-Kamāl) 33/418, as it is narrated from Abī al-Malīḥ from Abī Ṣāliḥ, following the same chain.
- Moreover, this Ḥadīth has a Shāhid that is mentioned by Aṭ-Ṭabarāniy in (Ad-Duˢāʔ) (p. 24) from the way of Ḥammād al-Kalbiy from Al-Mubārak ibn Abī Ḥamzah from Al-Ḥasan, which is a Marfūˢ Ḥadīth up to the Messenger of Allāh (P.B.U.H) which he narrated on behalf of His Lord as follows: "O child of ʔAādam, if you ask Me [for something], I will give it you, and if you do not ask Me [for it], I will be angry at you." However, Ḥammād is weak, Al-Mubārak is Majhūl, and Al-Ḥasan narrated Mursal narrations.

(1104) Ibn Fanjawīh said Mūsā ibn ʿAliyy ibn ʿAbdullah said, Muḥammad ibn ʿUthmān ibn Abī Shaibah said, Muḥammad ibn ʿAbdullah ibn Numayr said, Qayṣar Abū Annaḍr said, Abū Saʿīd said, Hishām via his father via ʿĀʾishah (may Allah be pleased with her) said: "Ask your Master for the shoelace because all that is not made easy by Allah won't be easy."(1)

Sufyān ibn ʿUīaynah said: "He (Allah) didn't command us to ask (Him), except that He wants to give us."

[Qurʾān 4:33]: ﴿And We have appointed heirs﴾ every man and woman has appointed heirs who will inherit his or her wealth ﴿to what has been left by parents and next of kin﴾ from the wealth of the parents and relatives, which means that according to this interpretation that the parents and relatives are the ones who will be inherited. Others stated that every deceased has appointed heirs who survived him or her. These heirs are the parents and blood relatives. The word 'mā' has the meaning of the word 'man'. Parents and blood relatives are the heirs based on this second opinion.

﴿As for those you have made a pledge to﴾ it is 'marfūʿ' due to being a beginning of a new sentence. 'Almuʿaqadah' means a pledge between two people. The people of Kūfah read 'ʿAqadat' lightly without 'ʾalif' which means: 'The pledge with them was set by your oaths'.

ʾUm Saʿd bint ibn Arrabīʿ read 'ʿAqqadat' with 'shaddah' which means: 'It is emphasized and confirmed.' *Qirāʾah Shadha*

(1) **[1104] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler contains Mūsā ibn ʿAliy whom I could not find and Muḥammad ibn ʿUthmān whose status the scholars disagreed on. However, this Ḥadīth is authentic from another way as stated later in the authentication.

The authentication of Ḥadīth:

- It is mentioned by Abū Yaʿlā in (his Musnad) 8/44 (4560) from the way of Muḥammad ibn ʿUbaydullāh al-Munādiy that Hāshim ibn al-Qāsim related to us from Muḥammad ibn Muslim from Hishām from his father from ʿAāʾisha, following the same chain which is a Ṣaḥīḥ chain. It is also mentioned by Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 2/42 (1119) from the way of Sulaymān ibn Abī Maṭar from ʾIbrāhīm ibn Saʿīd from his father from ʿUrwah form ʿAāʾishah, following the same chain.
- It is also mentioned by Ibn Abī ʿAāṣim in (Az-Zuh) 2/203

‘Aymānukum’: Aymān is the plural of ‘yamīn’ which is derived from the hand and oath. People used to take a pledge with their right hands while holding each other’s hand as an indication of holding firmly to the pledge, and they took oaths to emphasize the fulfillment of the pledge. This is the reason for the mentioning of ‘Aymān’.

Qatādah and others said: “As for those you have made a pledge to” are the allies. People of the pre-Islamic era of ignorance used to take a pledge by saying: ‘My blood is your blood, and your destruction is my destruction, your vengeance is my vengeance, your war is my war, your peace is my peace, I inherit you and you inherit me, I avenge you and you avenge me, I pay your blood money and you pay my blood money (273)’, and allies used to take one sixth of the inheritance of each other.”

Abū Bakr (may Allah be pleased with him) took a pledge with one of his freed slaves, so he inherited him. This is the interpretation of: ﴿give them their share﴾ which is the share of the inheritance. This ruling was abrogated by: ﴿But only blood relatives are now entitled to inherit from one another, as ordained by Allah﴾.

Ibrāhīm and Mujāhid said: “Give them their share of support and connection of ties without any right of inheritance.”

Based on this opinion, this verse isn’t abrogated as Allah, the Almighty says: ﴿Fulfill your pledges﴾ and Prophet Muḥammad (PBUH) said: **“Give the allies their shares which you have taken with your oaths.”** The Prophet (PBUH) in his sermon after the conquest of Makkah also said: “Hold firmly to every alliance that was formed in the pre-Islamic era of ignorance as Islam makes it (the alliance) firmer. And do not create an alliance in Islam (after sending the Prophet (PBUH)).”

ʿAbdurraḥmān ibn ʿAwf stated that the Messenger of Allah (PBUH) said: **“I joined the alliance of ‘Almoutaībīn when I was a young boy with my paternal uncles. I wouldn’t opt for breaking the pledges (of this alliance) even if I am given red camels (very precious camels) to do so.”**

Ibn ʿAbbās and Ibn Zayd said: "This verse was revealed about the Muhājirīn and Anṣār who the Prophet (PBUH) has established a bond of brotherhood between, when the Muhājirīn came to Madīnah. They used to inherit from each other based on this bond of brotherhood then Allah abrogated this ruling by the specified shared of inheritance (Alfarāʾiḍ)".

Saʿīd ibn Almusayib said: "It was revealed about those who used to adopt the sons of other men in the pre-Islamic period of ignorance. One of them was Zayd, the freed slave of the Messenger of Allah (PBUH). They (the adoptive parents) were commanded to set bequests for the previously adopted children and the specific shares of inheritance should be distributed to the blood relatives instead. Adoption was made forbidden so Allah Hasn't set a share for the adopted children of the inheritance. But, they (previously adopted children) were given a share of the bequests. This is the meaning of the verse: ﴿give them their share. Surely Allah is a Witness over all things﴾.

Abū Rawq said: "This verse was revealed: "And We have appointed heirs to what has been left by parents and next of kin", about Abū Bakr Aṣidīq (may Allah be pleased with him) and his son, ʿAbdurraḥmān. Abū Bakr took an oath by Allah that he won't benefit his son, connect the ties with him, nor let him inherit from his wealth. But when ʿAbdurraḥmān embraced Islam, Allah's command was that he should receive his share of the inheritance."

[Qurʾān 4:34]: ﴿Men are the caretakers of women﴾ Muqātil said: "This verse was revealed about Saʿd ibn Arrabīʿ ibn ʿAmr who was among the nobles and his wife, Ḥabībah bint Zayd ibn Abī Zuhayr. They are both from Alʾansār. She showed ill-conduct so he slapped her so her father went with her to the Prophet (PBUH) then said: 'I gave him my most precious daughter but he slapped her!', the Prophet (PBUH) said: 'She should do to him as he did to her.' When she left with her father to slap her husband, the Prophet (PBUH) said: 'Come back! Gabriel came to me'. Allah revealed this verse so the Prophet (PBUH) said: 'We wanted something but Allah wanted something

else. And whatever Allah wants is the best.' Therefore, the punishment of Qiṣāṣ 'retaliation in kind' was removed." (274)

Alkalbiyy said: "It was revealed about Saʿd ibn Arrabīʿ and his wife, ʿUmayrah bint Muḥammad ibn Maslamah." Then he narrated her story.

ABū Rawq said: "It was revealed about Jamīlah bint ʿAbdullah ibn Ubaiyy or it was revealed about her husband, Thābit ibn Qays ibn Shamās. She showed ill-conduct so he slapped her. She went to the Prophet (PBUH) to complain so Allah, the Almighty revealed: "Men are the caretakers (and have authority over) of women" which means that they can discipline their wives ﴿with [the bounties] God has given to some more than others﴾ the Qiṣāṣ is not applied between a husband and wife except if he killed her. If a man wounded or injured his wife, then he won't be punished according to Qiṣāṣ but he will have to pay the Diyah (financial compensation). If he killed his wife, then he will be killed, too. This is the opinion of Azzuhriyy and a number of other scholars.

Others stated that there is no Qiṣāṣ between a husband and his wife except killing or wounding her. 'Qawāmūn' is a hyperbole which refers to caretaking, educating, disciplining, and supporting them ﴿with [the bounties] God has given to some more than others﴾ some stated that this is the strength of intellect of men. Others stated that it is religiosity and faith. While others stated that it is the physical strength of men. Others stated that it is the Ability to be a witness as Allah says: ﴿If two men cannot be found, then one man and two women of your choice will witness﴾. Alquraẓiyy said: "The Ability to deal with things and engagement in trade. Others stated that it is Jihād, Allah, the Almighty says to men: ﴿⌜O believers!⌝ March forth whether it is easy or difficult for you﴾ and Allah says to women: ﴿Settle in your homes﴾.

Arrabīʿ said: "Friday prayers and praying in congregations." Alḥassan said: "By financially supporting them as Allah, the Almighty says: ﴿and with what they spend out of their own money﴾.

Others stated that men are able to marry four wives but women cannot marry except one man. Others stated that it is that divorce is within the

authority of men but women do not have the authority of divorce. Others stated that it is (amount of) inheritance and others stated that it is the (amount of) Diyah (financial compensation). Others stated that it is Prophethood and others stated that it is the positions of Caliph and governmental leader.

(1105) (Weak narration) Abū Alḥusayn Alqaṭān said, Abū Ḥāmid Albazāz said, Muḥammad ibn Ismāʿīl Alʾḥmusiyy said, Almuḥārabiyy via Ismāʿīl ibn ʿīāsh Alḥimsiyy (from Syria) via some of his sheikhs who stated that Prophet Muḥammad (PBUH) said: **"Women are vulnerable without husbands", they said: "O Messenger of Allah, even if she is rich?", the Prophet (PBUH) said: "Even if she has money as Allah says: "Men are the caretakers of women".**(1)

(1106) Ibn Fanjawīh said, ʿUmar ibn Alkhaṭāb said, Muḥammad ibn Isḥāq Almasūḥiyy said, Alḥārith ibn ʿAbdullah said, Abū Maʿshar via Saʿīd via Abī Hurayrah stated that Prophet Muḥammad (PBUH) said: **"The best of women is the one who you feel pleased by looking at, if you command her, she obeys, and if you are absent, she preserves herself and wealth for you." The Prophet (PBUH) then recited: "Men are the caretakers of women".**(2)

﴿Righteous wives are devout﴾ they are obedient to their husbands ﴿and guard what Allah would have them guard in their husbands' absence﴾ some

---

(1) **[1105] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains the Shaykhs of ʾIsmāʿīl, and they are Majhūl.

The authentication of Ḥadīth:
- I could not find its authentication.

(2) **[1106] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Abū Maʿshar, and I could not exactly know who is ʿUmar ibn al-Khaṭṭāb, but this Ḥadīth is strengthened by the Ṣaḥīḥ way of Ibn Abī Dhiʾb which is mentioned in the authentication.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/60, and Abū Dawūd aṭ-Ṭayālisiy in (his Musnad) 2/306 (2325) from different ways from Abī Maʿshar, following the same chain.
- It is also mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/941 (5255) from the way of Ibn Abī Dhiʾb from Saʿīd from Abī Hurayrah, following the same chain, and this chain is Ṣaḥīḥ.

stated that the wife doesn't divulge the secret of her husband. Abū Jaʿfar (275) read 'Allah' with 'fatḥah' on the letter 'hā'' which means that they hold firmly to Allah's command to be obedient to Him. This meaning is mentioned in the Prophetic saying: "Be mindful of Allah and He will protect you."

'Mā' in both Qirāʾah is considered a 'maṣdar' like the verse: ﴿of how my Lord has forgiven me﴾ 'mā' means: 'By the forgiveness of my Lord'.

﴿And if you sense ill-conduct from your women﴾ 'nushūz' means disobedience which is linguistically derived from (upward) 'movement' ﴿advise them﴾ if they do not change their ill-conduct, then ﴿do not share their beds﴾ sleep on another bed. Others stated that the husband gives his back to his wife on the same bed. If she does not change her ill-conduct, then ﴿hit them﴾ gently without any aggression.

(1107) (Weak narration) Ibn Fanjawīh said, Alfaḍl Alkindiyy said, Abū Bakr ibn Abī Dāwūd Asijistāniyy said, Muḥammad ibn Ibrāhīm Alasbāṭiyy said, ʿAliyy ibn Thābit said, Zayd ibn Ḥibān via Ibn Abī Laylā via Dāwūd via ʿAliyy via his father via his grandfather stated that the Prophet (PBUH) said: **"Hang the whip for the members of the household to see it."**(1)

(1108) Alḥusayn ibn Muḥammad said, Aḥmad ibn Jaʿfar ibn Ḥamdān

---

(1) **[1107] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Dawūd ibn ʿAliy, Zayd ibn Ḥibbān, and Muḥammad ibn Abī Laylā, but this Ḥadīth is strengthened through the Tabiʿ narration (confirming narration) that is mentioned by Aṭ-Ṭabarāniy from ʿĪsā and ʿAbd aṣ-Ṣamad from ʿAliy. The chain of this Tabiʿ narration is Ḥasan as Al-Haythamiy stated in (Majmaʿ az-Zawāʾid) 8/106, which is a correct judgement.

The authentication of Ḥadīth:

- It is mentioned by Ibn ʿAdiy in (Al-Kāmil) 3/90, ʿAbd ar-Razzāq in (Al-Muṣannaf) 9/447 (17963), Maʿammar as stated in (Al-Muṣannaf) by ʿAbd ar-Razzāq 11/133 (21023), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 10/284 (10669), and Al-Mizziy in (Tahdhīb al-Kamāl) 8/423, from different ways from Dawūd from his father from his grandfather.
- It is also mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 10/284 (10671), and Al-Khaṭīb in (Tārīkh Baghdād) 12/203 from the way of Sallām ibn Sulaymān that ʿĪsā and ʿAbd aṣ-Ṣamad, the two sons of ʿAliy ibn ʿAbdullāh ibn ʿAbbās, related to us from their father from their grandfather.

said, Ibrāhīm ibn Sahlawīh said, ʿAliyy ibn Muḥammad Aṭanāfisiyy said, Abū ʾUsamah via Hishām ibn ʿUrwah via his father via Asmāʾ bint Abī Bakr said: "I was one of four wives of Azzubayr ibn Alʿawām who used to hit us with a wood stick (used for hanging clothes) when he gets angry."(1)

﴿But if they change their ways, do not be unjust to them﴾ do not falsely accuse them of sins. Ibn ʿUyaynah said: "Do not coerce them to love you ﴿Surely Allah is Most High, All-Great﴾

[Qurʾān 4:35]: ﴿If you anticipate a split between them﴾ a dispute between the husband and wife ﴿appoint a mediator from his family and another from hers﴾ the best choice ﴿If they desire reconciliation﴾ the husband and wife. Others stated that they are the two mediators ﴿Allah will restore harmony between them﴾ goodness and intimacy ﴿Surely Allah is All-Knowing, All-Aware﴾

(1109) Ibn Fanjawīh said, Abū Bakr ibn Mālik Alqaṭīʿiyy said, Bishr ibn Mūsā said, Alḥumīdiyy said, Sufyān said, Ayūbā said, Muḥammad said, ʿUbaydah Asilmāniyy stated that a man and a woman went to ʿAliyy (may Allah be pleased with him) followed by two groups of people behind each one of them. ʿAliyy said: "What's the matter with these two people?", they said: "There was a dispute between them", ʿAliyy said: "Then appoint a mediator from his family and another from hers", then he said to the two arbiters: "Do you know your roles? You have to give a verdict of continuation or end of marriage". The woman said: "I am pleased with the Book of Allah; all what it has for or against me." The man said: "I do not want separation", ʿAliyy said: "You lied, you won't have her go with you until you accept what she said."(2)

---

(1) **[1108] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ provided that Ibn Sahlawayh is reliable as I could not find him.
The authentication of Ḥadīth:
- I could not find its authentication.

(2) **[1109] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.
The authentication of Ḥadīth:
- It is mentioned by Saʿīd in (his Sunan) 4/1243 (628), Ash-Shāfiʿiy in (Al-ʾUmm) 5/103, ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān) 1/158, Aṭ-Ṭabariy in (Jāmiʿ al-Bayān)

[Qurʾān 4:36]: ﴿Worship Allah﴾ worship Allah alone and obey Him (276). Wise people said: "Worship is the absence of choice and the adherence to humility and showing the great need (of Allah)." Others said that worship is four things: "Fulfilment of promises, maintaining the boundaries of Allah, pleasure with Allah's bounties, and patience about what you do not have."

﴿and associate none with Him. And be kind to parents﴾ honoring the parents and being compassionate with them. Ibn Abī ʿAblah read 'Iḥsān with 'dammah' which means: 'It's an obligation to be kind to one's parents. *Qirāʾah Shādhah*)

﴿relatives, orphans, the poor﴾

(1110) Ibn Fanjawīh said, Aḥmad ibn Jaʿfar ibn Ḥamdān said, Yusuf ibn ʿAbdullah ibn Māhān said, Mūsā ibn Ismāʿīl said, Ḥammād via Abī ʿImrān Aljuwaniyy via a man via Abī Hurayrah stated that a man complained to the Prophet (PBUH) about his hardheartedness, so he said: **"If you want your heart to be compassionate, then feed the poor, move your hands on the head of the orphan and feed him."**(1)

5/71, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/945 (5282), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/306, from different ways from ʾAyyūb from Ibn Sīrīn from ʿUbaydah, following the same chain.

(1) **[1110] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ḥasan li Ghayrih given its other ways and Tābiʿ narrations, which will mentioned.
- See: "Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) (854) by Al-ʾAlbāniy.

The authentication of Ḥadīth:

- It is mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 4/60, ʿAbd ibn Ḥumayd in (Al-Muntakhab) (p. 417) (1426), and ʾAḥmad in (Al-Musand) 2/263 (7576), from different ways from Ḥammād ibn Salamah from Abī ʿImrān from a man from Abī Hurayrah, following the same chain. The narrators of this chain are reliable apart from the man who was not named.
- It is also mentioned by ʾAḥmad in (Al-Musand) 2/263 (9018) from the way of Bahz that Ḥammād related to us from Abī ʿImrān from Abī Hurayrah, without mentioning the unnamed man.
- Moreover, this Ḥadīth has a Shāhid from another Ḥadīth that is narrated from the way of Sulaymān ibn Ḥarb that Ḥammād ibn Salamah related to us from Muḥammad ibn Wāsiʿ that Abā ad-Dardāʾ wrote to Sulaymān…, and it says that

﴿near and distant neighbors﴾ most of the Qurrāʾ read it with 'kasrah' by means of conjunction to the previous speech. Ibn Abī ʿAblah read 'aljār and other nouns afterwards with 'fatḥah' because it is used for encouragement 'Ighrāʾ'

The near neighbor is the relative and the distant neighbor is the nonrelative. Aḍaḥāk said: "He is the stranger who is from a different tribe."

Alʾaʿmash and Almūfaḍal read "aljar aljanb" with 'fatḥah' on the 'jīm' and 'sukūn' on the letter 'nūn'. These are two dialects. *Qirāʾah Shādhah*

They say: "A man who is janb, janab, janub, jānab, ajnab, and ajnabiyy" to a man who isn't a relative. The plural is 'ajānib'.

Alʾaʿshā said: "I visited him because he was my relative … so he was not generous with me." He used the word 'janābah' to refer to him as a nonrelative.

'Ijtanab' is used for avoidance of someone. That's why a Junub is called this, because he is isolated from prayers and Masjids until he performs Ghusl.

Nawf said: "Aljār (the neighbor) aljunub is the disbeliever."

﴿close friends﴾ the travelling companion. This is the opinion of Ibn ʿAbbās, Mujāhid, Ibn Jubayr, ʿikrimah, and Qatādah.

(1111) (Very weak narration) Ibn Fanjawīh said, Abū Ḥudhayfah Aḥmad ibn Muḥammad ibn ʿAliyy said, Abū ʿUrūbah Alḥarāniyy said, Aḥmad ibn Bakār and Khuzaymah ibn Masarah both said, ʿUthmān ibn ʿAbdurraḥmān

---

the Messenger of Allāh (P.B.U.H) said…. Then, he mentioned the Ḥadīth. This chain is mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 4/60 and in (shuʿab al-ʾĪmān) 7/472 (11034), and ʿAbd ar-Razzāq in (Al-Muṣannaf) 11/97 (20029) from Maʿammar from one of his friends that Abā ad-Dardāʾ wrote to Sulaymān…. Then, he mentioned the Ḥadīth. From this same way, Abū Nuʿaym mentioned it in (Ḥulyat al-ʾAwliyāʾ) 1/214, and the narrators of this narration are reliable, but Ibn Wāsiʿ did not hear from anyone of the companions. It is also mentioned by Al-Kharāʾiṭiy in (Makārim al-ʾAkhlāq) (p. 75) from the way of Ṣadaqah ibn Khālid that ʿAbd ar-Raḥmān ibn Yazīd related to us, from Ibn Wāsiʿ, following the same chain. Al-Kharāʾiṭiy, in (Makārim al-ʾAkhlāq) (p. 74), also mentioned it from the way of Sayyār ibn Ḥātim that Jaʿfar ibn Sulaymān aḍ-Ḍabʿiy related to us, from Abī ʿImrān, which is a Mursal narration.

via Abān ibn Almuḥabar via Saʿīd ibn Maʿrūf ibn Rāfʿ ibn Khudayj via his father via his grandfather stated that Prophet Muḥammad (PBUH) said: **"opt for the neighbor before the house and for the companion before the journey."**(1)

Others stated that the close friend is the neighbor whose house is next to yours because he is Aṣāḥib biljanb.

ʿAliyy, ʿAbdullah, Ibn Abī Laylā, and Annakhʿiyy said: "This is the wife who is a close companion of the husband."

Ibn Jurayj and Ibn Zayd said: "He is the one who accompanies you closely to benefit from you."

Ibn ʿAbbās said: "I feel embarrassed if a man visits me three times but still doesn't receive something of my goodness."

Almuhalab said to his sons: "If a man visits you and left (once) then it is a reminder to help him out."

The Messenger of Allah (PBUH) said: **"The best of friends (277) in the sight of Allah is the one who is best in conduct with his friends and the best of neighbors in the sight of Allah is the best in conduct with his neighbors."**

(1112) (Very weak narration which has some truth in other Ḥadīth) Ibn Fanjawīh said, Abū Ḥudhayfah Aḥmad ibn Muḥammad ibn ʿAliyy said, Zakarīā ibn Yaḥīā ibn Yaʿqūb Almaqdisiyy said, ʿAbdullah ibn Haniʾ said, Ḍamurah ibn Rabīʿā said, ʿUthmān ibn ʿAṭāʾ via his father via Abī Hurayrah stated that Messenger of Allah (PBUB) said: "The one whose neighbor does not feel safe from his evil is not a believer. If a neighbor shuts (locks) his door due to his fear of his neighbor, then the (feared) neighbor is not a believer", they said: "O Messenger of Allah, what is the right of the neighbor?", he

(1) **[1111] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as ʾAbān is Matrūk, and the chain contains other narrators whom I could not find.

The authentication of Ḥadīth:
- It is mentioned by Al-Quḍāʿiy in (Musnad ash-Shihāb) 1/412 (709), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 4/268 (4379), from the way of ʾAbān from Saʿīd ibn Maʿrūf from his father from Rāfiʿ ibn Khadīj, following the same chain.

(PBUH) said: "You accept his invitation, support him in financial difficulties, lend him if he asks for a loan, congratulate him if something good happened to him, visit him if he gets sick, console him if he is in a calamity, witness his 'Jināzah' when he dies, do not build extra place in your building to block wind from him without his permission, do not harm him with the smoke of your cooking pot without giving him something to eat, if you buy fruit, give him something, but if you do not give him then you should get inside (your house) secretly, and your child shouldn't take the fruit out to rejoice at the misfortune of the neighbor's child." Then he added: "Neighbors are three types: one of them has three rights, another has two rights, and another who has one right. The one who has three rights is the Muslim neighbor who is also a blood relative. He has the right of Islam, neighborhood, and kinship. The one who has two rights is the Muslim neighbor who has the right of Islam and neighborhood. The one who has one right is the disbelieving neighbor who has the right of neighborhood even if he is a disbeliever."(1)

(1) **[1112] The assessment of the reliability of the chain of transmitters:**

- Its chain is Wāh (very weak) as it contains ʿAbdullāh ibn Hāniʾ, ʿUthmān ibn ʿAṭāʾ, and ʿUthmān's father, and it has another way which is weak because it contains Abī Bakr al-Hudhaliy who is weak. However, some parts of this Ḥadīth are supported with other Ṣaḥīh Shawāhid.

The authentication of Ḥadīth:

- It is mentioned by Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 7/83 (9060), and Ibn ʿAdiy in (Al-Kāmil) 5/1818 from the way of ʿUthmān ibn ʿAṭāʾ from his father from ʿAmr ibn Shuʿayb from his father from his grandfather with the same wording, and Al-Bayhaqiy said: Suwayd, ʿUthmān, and ʿUthmān's father are weak.
- It is also mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 19/419 (1014), and Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 7/84 (9561), from the way of ʾIsmāʿīl ibn ʿAyyāsh from Abī Bakr al-Hudhaliy from Bahz ibn Ḥakīm from his father from his grandfather, but Abū Bakr's narration is Matrūk.
- The statement of the Messenger of Allāh (P.B.U.H): "The one whose neighbor does not feel safe from his evil is not a believer" has a Ṣaḥīḥ Shāhid, which is mentioned by Al-Bukhāriy in the book of Good Manners, chapter of The person whose neighbor does not feel safe from his evil (6016), Muslim in the book of Faith, chapter of the prohibition of harming the neighbor (46), and ʾAḥmad in (Al-Musnad) 2/288 (7878) from the narration of Abī Hurayrah with the following wording: "By Allāh, he is not a believer the one who…."

(1113) (Weak narration) Alḥusayn ibn Muḥammad ibn ʿAbdullah said, ʿAbdullah ibn Yusuf ibn Aḥmad ibn Mālik said, Aḥmad ibn Saʿīd ibn ʿAliyy said, Ibrāhīm ibn Aḥmad ibn Annuʿmān said, Alḥakam ibn Yazīd said, Abū Hishām Alʿaṭār via Anas stated that Messenger of Allah (PBUH) said: **"The one who offends his neighbor has offended me and the one who offends me offends Allah, the Almighty. The one who fights with his neighbor (as if he) fights with me and the one who fights with me (as if he) fights Allah, the Almighty."**(1)

(1114) Ibn Fanjawīh said, ʿUmar ibn Alkhaṭāb said, ʿAbdullah ibn Alfaḍl said, Muḥammad ibn ʿAliyy ibn Shaqīq said, his father said, Alḥusayn ibn Wāqid via Abī Ghālib via Abī ʾUmāmah stated that the Messenger of Allah (PBUH) gave a servant to Abī Dhar and said: "O Abā Dhar, feed him from what you eat and clothe him from what you wear". Because he only had one garment, so he split it in half then went to the Prophet (PBUH) who said: "What's the matter with your garment?", he said: "I only had this garment so I split it in half as you told me to feed the servant from what I eat and clothe him from what I wear", the Prophet (PBUH) said: "Treat him with excellence", so Abū Dhar set the slave free. Prophet Muḥammad (PBUH) said: "Where is your servant?", he said: "I do not have a servant, I have set him free", the Prophet (PBUH) said: "May Allah reward you, Abā Dhar."(2) (278)

---

(1) **[1113] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains some narrators whom I could not find. In addition, Al-Ḥakam ibn Yazīd and ʾIbrāhīm ibn ʾAḥmad were not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It is mentioned by Al-Mundhiriy in (At-Targhīb wa at-Tarhīb) 3/330, and he attributed it to Abī ash-Shaykh in (At-Tawbīkh).
- See: (Musnad al-Firdaws) (5924) by Ad-Daylamiy, (Kanz al-ʿUmmāl) 9/57 by Al-Muttaqiy al-Hindiy, and (Kashf al-Khafāʾ) 2/304 by Al-ʿAjlūniy.

(2) **[1114] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains some narrators whom I could not find, and Abū Ghālib is Ṣadūq but sometimes makes mistakes. In addition, this Ḥadīth is not strengthened through the way of Ḥudhayfah nor its principal narration in the Ṣaḥīḥ of Al-Bukhāriy.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 7/287 (8104) from the way of Al-Ḥusayn ibn Wāqid from Abī Ghālib from Abī ʾUmāmah, following the same chain.

(1115) Ibn Fanjawīh said, ʿAliyy ibn Aḥmad ibn Naṣrawīh sawd, Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad ibn Khālid Alqāḍiyy Alburāniyy said, ʿUbayd Allah ibn Yusuf Aljubayriyy said, Arṭāt ibn Alʾashʿath via Alʾaʿmash via Shaqīq via Abī Hurayrah stated the Messenger of Allah (PBUH) said: **"The possession of sheep is a blessing, the possession of camels is might and there is goodness in the forelocks of horses till the Day of Judgment. The slave is your brother so if he cannot do something, help him out."**(1)

- It has a Shāhid in (Al-Muʿjam al-ʾAwsaṭ) 5/161 (4945) from the way of Saʿīd ibn Muḥammad al-Warrāq that Sallām ibn Ṣāliḥ informed us that Sālim ibn Rabīʿah related to me, from Ḥudhayfah ibn al-Yamān that he bought a servant, and the Messenger of Allāh (P.B.U.H) commanded him with what he commanded Abā Dharr. Aṭ-Ṭabarāniy said: this Ḥadīth with this chain is only narrated through Ḥudhayfah, and Saʿīd ibn Muḥammad al-Warrāq, who is Matrūk, narrated it alone.
- However, the principal narration is mentioned in (Aṣ-Ṣaḥīḥ), from the narration of Abī Dharr, by Al-Bukhāriy in the book of Faith, chapter of Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allah ʿAzza wa Jall (30), and Muslim in the book of Faith, chapter of Feeding the servant from what the owner eats, dressing him with the owner dresses, and not assign him for what he cannot do (1661).

(1) **[1115] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler contains ʾArṭāh who is Hālik (very weak), and the Ḥadīth is Ṣaḥīḥ given its other Shawāhid.

The authentication of Ḥadīth:

- It is mentioned by Al-Ḥārīth ibn Abī ʾUsāmah as in (Bughyat al-Bāḥīth) 1/487 (421) from the way of ʾArṭāh ibn al-ʾAshʿath form Al-ʾAʿmash, following the same chain.
- In addition, it has a Shāhid mentioned by Abī Yaʿlā in (Al-Musnad) 3/260 (1709) from the way of Al-ʾAʿmash from ʿAbdullāh ibn ʿAbdullāh ar-Rāziy from Ibn Abī Laylā from Al-Barāʾ, with the following wording: The possession of sheep is a blessing."
- In (Majmaʿ az-Zawāʾid) 4/67, Al-Haythamiy said: the previous Ḥadīth is narrated by Abī Yaʿlā, and its narrators are some of the narrators of the Ṣaḥīḥ.
- It also has another Shāhid that is mentioned by Al-Ḥārith in (his Musnad) and in (Zawāʾid al-Haythamiy) 1/487 (421) from the way of ʿAbdullāh ibn ʿAwn from Nāfiʿ from Ibn ʿUmar with the following wording: "The possession of sheep is a blessing and the possession of camels is a might to its their people."
- For his saying: "and there is goodness in the forelocks of horses", it is mentioned by Al-Bukhāriy in the book of Struggling for the Cause of Allāh, chapter of there is goodness in the forelocks of horses till the Day of Judgement (2849) which is narrated from Ibn ʿUmar, and it is also mentioned with number (2850) which is narrated from ʿUrwah al-Bāriqiy. This narration is also mentioned by Muslim in the book of Government, chapter of there is goodness in the forelocks of horses

(1116) Ibn Fanjawīh said, Muḥammad ibn Alḥassan ibn Bishr said, Abū Bakr Muḥammad ibn Aḥmad ibn ʿAbdurraḥmān said, Aḥmad ibn Badīl said, Muḥammad ibn Faḍīl said, Mughīrah via ʾUm Mūsā via ʿAliyy stated that the final words of the Messenger of Allah (PBUH) were: **"Prayer, prayer and be mindful of Allah about those whom you possess (slaves)."**(1)

﴿⌜needy⌝ travelers, and those ⌜bondspeople⌝ in your possession. Surely Allah does not like whoever is arrogant, boastful﴾

Qurʾān 4:37: ﴿those﴾ 'Al-ladhīn' is in a state of being 'manṣūb' as it is related to the word 'man' in the previous Ayah. Some stated that it is referring to the boastful, arrogant. ﴿who are stingy﴾ stinginess 'bukhl' according to Arabs

---

till the Day of Judgement (1871) which is narrated from Ibn ʿUmar, and it is also mentioned with number (1873) from ʿUrwah al-Bāriqiy.

- For his saying: "and your servant is your brother.", its meaning is mentioned by Al-Bukhāriy in the book of Faith, chapter of the sins that remain from the pre-Islamic times, and the one who commits them is not a disbeliever except for Shirk (30). It is also mentioned by Muslim in the book of Faith, chapter Feeding your servant from what you eat, dressing him from what you dress, and do not assign him for what he cannot do (1661) which is mentioned from Abī Dharr. In addition, it is also mentioned by Ibn Ḥibbān (4313) from Abī Hurayrah.

(1) **[1116] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler is weak as it contins Abū Bakr al-Ḥarrāniy whom I could not find and the grand Shaykh of the compiler was not exposed to Jarḥ or Taʿdīl. In addiiton, the narration ʾAḥmad ibn Budayl and ʾUmm Mūsā is acceptable. This Ḥadīth is strengthened to reach the degree of Ḥasan li Ghayrih by joining the way of ʾAnas.

The authentication of Ḥadīth:

- It is mentioned by Al-Maḥāmiliy in (Al-ʾAmāliy) (p. 70) (140) from the way of Muḥammad ibn Fuḍayl ibn Mughīrah from ʾUmm Mūsā from ʿAliy, and it is mentioned from the same way by Abū Dawūd in the book of Good Manners, chapter of The rights of the slave (5156), Al-Bayhaqiy 8/11, ʾAḥmad 1/78 (585), Abū Yaʿlā 1/447 (596), Aḍ-Ḍiyāʾ in (Al-ʾAḥādīth al-Mukhtārah) 2/420 (806), and Al-Bayhaqiy in (Shuʿab al-ʾIīmān) 6/370 (8555). Moreover, it has a Shāhid mentioned by Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 14/571 (6605) from the way of Qutaybah ibn Saʿīd from Jurayr from Sulaymān at-Taymiy from Qatādah from ʾAnas that he said: the last will that the Messenger of Allāh (P.B.U.H) uttered while he was breathing his last: "The prayer, the prayer; fear Allāh in what your right hands possess." The chain of the previous narration is Ṣaḥīḥ.

is used when a man doesn't give something which is a surplus to someone else in need. Stinginess according to Islamic rules is the prevention of an obligation. There are four different dialects about 'bukhl': 'Bakhal' with 'fatḥah' on the 'bā'' and 'khā''; this is the Qirā'ah of Anas ibn Mālik, 'Ubayd ibn 'Umīr, Yaḥīā ibn Ya'mūr, Mujāhid, Ḥamzah, Alkisā'iyy, Khalaf, Almufaḍl and Al'ansār.

'Bakhl' with 'fatḥah' on the 'bā'' and 'sukūn' of the 'khā''; this is the Qirā'ah of Qatādah, 'Abdullah ibn Surāqah, and Ayūb Asakhtīāniyy.

'Bukhul' with 'dammah' on the 'bā'' and 'khā''; this is the Qirā'ah of 'īsā ibn 'Umar. *Qirā'ah shādhah*

'Bukhl' with 'dammah' on the 'bā'' and 'sukūn on the 'khā''; this is the Qirā'ah of the rest of the Qurrā' and the choice of Abī 'Ubayd and Abī Ḥātim. It is a very eloquent dialect which is mentioned in Surat Alḥadīd. They are all known dialects and they resemble 'a land which is jaraz, jarz, juruz, and jurz.'

Scholars had different opinions with regards to the occasion of the revelation and the meaning of the Ayah. Most of them stated that it was revealed about the Jews who concealed the traits of Prophet Muḥammad (PBUH) and never declared the truth to people despite finding his characteristics mentioned clearly in their scriptures.

(1117) Muḥammad ibn 'Abdullah ibn Zakarīā said, Alḥassan ibn Alḥusayn ibn Manṣūr said, Abū Sa'īd Muḥammad ibn Shādhān said, Qutaybah ibn Sa'īd said, Yaḥīā ibn Yamān via Al'ash'ath via Ja'far via Sa'īd via Jubayr stated that the verse ﴿those who are stingy, promote stinginess among people﴾ is 'bukhl' about knowledge and it has nothing to do with worldly matters.(1)

(1) **[1117] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ṣaḥīḥ li Ghayrih as Yaḥyā was followed up by Abū Kudaynah from Abī Sinān from Ja'far from Sa'īd, the Ṣaḥīḥ chain that is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qur'ān al-'Aẓīm) 3/951 (5317.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmi' al-Baynā) 5/85-86 and Ibn Abī Ḥātim in (Tafsīr al-Qur'ān al-'Aẓīm) 3/951 (5316) from Yaḥyā from Al-'Ash'ath from Ja'far from Sa'id, following the same chain. However, Aṭ-Ṭabariy added from 'Aārim after he mentioned Yaḥyā, but I think he did not get it right.

Ibn ʿAbbās and Ibn Zayd stated that it was revealed about Kurdum ibn Zayd, ʿUsamah ibn Ḥabīb, Nāfiʿ ibn Abī Nāfiʿ, Baḥriyy ibn ʿAmr, Ḥuyaiyy ibn Akhṭab, and Rifāʿah ibn Zayd ibn Atābūt who used to visit, sit, and give advice to some men of Alʾansār as follows: "Do not spend your money (in the cause of Allah)! We fear that you become poor. And you never know what may happen." Therefore, Allah, the Almighty revealed: ﴿those who are stingy, promote stinginess among people, and withhold Allah's bounties.﴾

Yamān said: "They are stingy because they do not want to give charity."

(1118) Abū Muḥammad Almakhladiyy said, Almūʾamal ibn Alḥassan ibn ʿīsā said, Aḥmad ibn Manṣūr Arramādiyy (279) said, Rawḥ ibn ʿUbādah said, Shuʿbah via Alfuḍayl ibn Fuḍalah via Abī Rajāʾ said: "ʿImrān ibn Ḥuṣayn came out to us wearing a robe of wool with ornamented borders and declared that Allah's Messenger had said: 'If Allah shows favor to anyone, He likes the mark of His favor to be seen on His servant.'"(1)

﴿We have prepared for the disbelievers a humiliating punishment﴾

[Qurʾān 4:38]: ﴿Likewise for those who spend their wealth to show off and do not believe in Allah or the Last Day﴾ 'Al-ladhīn' is in a state of being 'manṣūb' by means of conjunction to "those who are stingy". It may also be in a state of being

(1) **[1118] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by ʔAḥmad in (Al-Musnad) 4/438 (19933), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 18/135 (281), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/271 from the way of Rawḥ that Shuʿbah related to us, from Al-Fuḍayl from Abī Rajāʔ from ʿImrān…. Then, he mentioned the Ḥadīth.
- Moreover, it has a Shāhid that is mentioned by ʔAḥmad in (Al-Musnad) 2/311 (8107) from the way of Yaḥyā ibn ʔAādam that Shurayk related to us, from Ibn Mawhab from his father from Abī Hurayrah, which is a Marfūʿ Ḥadīth.
- There is another Shāhid mentioned by Al-Ḥākim in (Al-Mustadrak) 4/150, and At-Tirmidhiy in the book of Good Manners, chapter of Allāh the Almighty likes to see the trace of His favor upon His salve (2819) from the way of ʿAbd aṣ-Ṣamad ibn ʿAbd al-Wārith that Hammām related to us, from Qatādah from ʿAmr ibn Shuʿayb from his father from his grandfather…. Then, he mentioned the Ḥadīth. In addition, At-Tirmidhiy and Al-Ḥākim rendered this Ḥadīth as Ṣaḥīḥ.

'majrūr' by means of conjunction to "We have prepared for the disbelievers". The verse was revealed about the Jews. Assudiyy said: "It was revealed about the hypocrites." Others stated that it was revealed about the disbelievers of Makkah who were united as enemies of the Messenger of Allah (PBUH).

﴿And whoever takes Satan as an associate—what an evil associate they have!﴾ a companion or a close friend. 'Qarīn' is according to the morphological balance of 'faʿīl'. It means being so close to someone else. ʿAdiyy ibn Zayd said: "To know someone, observe his close companion … all close companions take each other as role models."

﴿what an evil associate they have!﴾ it is a very bad thing to have the devil as a close companion. The word is 'manṣūb' due to disambiguation (tamīz) and interpretation. Others stated that it is due to being a circumstantial adverb (Ḥāl). Others stated that it is due to being distinguished as a separated word (qatʿ) by removing the definite article 'ʾal' as when you say "What a man ʿAbdullah is!" (man is Rajulā in Arabic without the definite article) which means that the best man is ʿAbdullah (in this sentence, the definite article exists before rajul'. When the 'ʾal' was removed, the word was treated as 'manṣūb' as Allah says: ﴿What an evil alternative for the wrongdoers ⌜to choose⌝!﴾ ('badalā' was manṣūb without a definite article) and Allah also says: ﴿What an evil example﴾ (mathalā was also manṣūb without a definite article) and Allah says: ﴿And what a terrible place to rest!﴾ and Allah also says: ﴿It is certainly an evil place to settle and reside﴾ and Allah also says: ﴿what honorable company!﴾ and Allah says: ﴿How despicable it is in the sight of Allah﴾.

Interpreters stated that the explanation of "what an evil associate they have!" is when the wrongdoer says in the Day of Judgment: ﴿I wish you were as distant from me as the east is from the west! What an evil associate ⌜you were⌝!﴾

[Qurʾān 4:39]: ﴿What harm could have come to them if they had believed in Allah and the Last Day and donated from what Allah has provided for them? And Allah has ⌜perfect⌝ knowledge of them﴾

[Qurʾān 4:40]: ﴿Indeed, Allah never wrongs ⌜anyone⌝ —even by a weight of dharah﴾ There will be no harm if they believe in Allah and the Last Day and give

charity as Allah knows all their good deeds and He never treats anyone unjustly even by an ant's weight; no one should fear that their reward would be reduced or erased. The ant's weight of good deeds will be rewarded and the good-doer will be compensated. This means that indeed Allah never wrongs anyone even by an ant's weight, then He won't wrong anyone about something less than this weight.

The meaning of the verse that Allah doesn't wrong anyone, whether it was related to a big or small thing, because no wrongdoer would benefit from injustice that is equivalent to the weight of the ant and the wronged won't be affected too. The evidence for this interpretation is the following verse: ﴿Indeed, Allah does not wrong people in the least﴾

There is a difference of opinion with regards to the meaning of 'dharah'. Ibn ʿAbbās said: "It is the small red ant which can barely be seen." Yazīd ibn Hārūn said: "Some people claim that 'dharah' has no weight."

Others stated that a man had bread which was totally covered by 'dhar' then he weighed it but it didn't have any extra weight.

The evidence for this interpretation is as follows:

(1119) (Weak narration) Alḥusayn ibn Muḥammad ibn ʿAbdullah Alʿadl Almuqriʾ (the trustworthy and reciter) said, Albaghawiyy -in Baghdad- said, Ibn Abī Shaiybah said, Muḥammad ibn ʿAbdullah Almakhramiyy (280) said, Zakarīā ibn ʿAdiyy said, Ḥafṣ via Ashībāniyy via ʿAṭāʾ Abazzāz via Yusayr ibn ʿAmr via ʿAbdullah stated that he read the verse as follows: "Indeed Allah never wrongs (anyone) even by an Ant's weight."(1)

(1120) (Weak narration) Alḥusayn ibn Muḥammad Almuqriʾ said, Muḥammad ibn Ḥabash ibn ʿUmar Almuqriʾ said, Zakkār ibn Alḥassan said, Hannād ibn Assiriyy said, Ibn Fuḍayl via Layth via Abī via Zayd ibn Alʾaṣam

(1) **[1119] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains ʿAṭāʾ.

The authentication of Ḥadīth:
- It is mentioned by Ibn Abī Dawūd in (Al-Maṣāḥif) (p. 64) from the way of Al-Makhzūmiy that Zakariyyā ibn ʿAdiy related to us…, following the same wording.

stated that Ibn ʿAbbās held a handful of dust then held it up and blew it away then said: "Each one of it is a dharah."(1)

Others stated that Dhar is the dust particles that are shown in a small opening. Each piece of it is called a dharah.

Others stated that it is the mustard seed.

All in all, it is the tiniest of all things.

Anas narrated that the Prophet (PBUH) said: "Allah does not wrong a believer concerning a good deed because. He (the Muslim) is given blessings for it in this world and will be rewarded for it in the Hereafter. But the disbeliever is given in this world the reward for good deeds, and in the Hereafter, there is no good deed for which he can be rewarded for."

Qatādah said: "Some scholars stated that if their good deeds outweigh the bad deeds by a weight of a dharah, this would be much beloved to them than the possession of the whole world."

(1121) Ibn Fanjawīh said, Aḥmad ibn Jaʿfar ibn Ḥamdān Alqaṭīʿiyy said, ʿAbdullah ibn Aḥmad ibn Ḥanbal said, his father said, ʿAbd-Arrazāq said, Maʿmar via Zayd ibn Aslam via ʿAṭāʾ ibn Yasār via Abī Saʿīd Alkhudariyy stated that Messenger of Allah (PBUH) said: "When the believers will be saved from Hellfire in the Day of Judgment, no one of you pleads more intensely for something that is rightly his in this world, than the believers will plead with their Master for their brothers who have entered the Hellfire. They will say: 'Our Lord, our brothers used to pray with us and fast with us, and perform Hajj with us, and you have made them enter the Hellfire'. Allah, the Almighty will say: 'Go and bring forth whomever you recognize among them.' So they will go to them, and will recognize them by their appearances. Among them will be those who have been seized by the Fire up to the middle of their shins, and some among them

(1) [1120] **The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as Layth is not a proof, and I could not find Zakkār.
The authentication of Ḥadīth:
- I could not find its authentication.

those whom it has taken up to the heels. They will bring them forth, then they will say: 'Our Lord, we have brought forth those whom You commanded us (to bring forth).' He (the Almighty) will say: 'Bring forth everyone in whose heart is faith that equals the weight of a Dinar.' Then He will say: 'Everyone in whose heart is faith equal to the weight of half a Dinar' then he will say: 'Everyone in whose heart is faith equal to the weight of half a Dinar' until He will say: 'In whose heart is faith equal to the weight of the smallest speck (dharah).'" Abū Saʿīd said: "Whoever does not believe this, let him read the verse: ﴿Indeed, Allah never wrongs ⌜anyone⌝—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace﴾

Then they will say: 'O our Master, we have brought forth those whom You commanded us (to bring forth) and those who are without any good (in their hearts) are the only dwellers of Hellfire.' He (the Almighty) will say: 'The angels have interceded, the Prophets have interceded and the believers have interceded, but the Most Merciful of the merciful ones has still (didn't show his pardon yet)' He will then take a handful from Hellfire- or two- and bring out people who never did any good and who had been turned into embers, and will cast them into a river called the river of life. They will come out as a seed (281) comes cut from the silt carried by flood. Those people will come out (of the River of Life) like pearls, and they will have necklaces which has: 'emancipated by the Most-Merciful'. It will be said to them: 'Enter Paradise as you wished for yourselves; everything within the peripheries of your vision is yours.' They will say: 'O our Master, You gave us what you haven't given to anyone of your creatures.' Allah will say: 'You even have which is much better than this; my pleasure will be upon you, as I will not be angry with you at all.'"(1)

(1) [1121] **The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Monotheism, chapter of the Saying of Allāh the Almighty: "Some faces that Day shall be Nadirah. Looking at their Lord." (7438), Muslim in the book of Faith, chapter of Knowing about the seeing (183), ʔAḥmad in (Al-Musnad) 3/94 (11898), and others. They narrated it from the way of ʿAṭāʔ ibn Yasār from Abī Saʿid, and the wording that the compiler mentioned is ʔAḥmad's.

Others stated that this is about those who engaged in a dispute. Zādhān via ʿAbdullah ibn Masʿūd said: "When Allah assembles all people since the beginning of creation to the last people who lived on Earth in the Day of Judgment, a caller will cry out: 'Whoever has a right in a dispute that he was wronged about should come to get his right.' By Allah, everyone will be happy that they have their rights given back to them from their fathers, sons, wives, and brothers. They will take their compensation even if it was small." The evidence for this is in the Book of Allah, the Almighty: ﴿Then, when the Trumpet will be blown, there will be no kinship between them on that Day, nor will they ⌜even care to⌝ ask about one another﴾. The wrongdoer will be called publicly before all people: "This is so and so the son of so and so, whoever has a right should come to have his right given back to him", then it will be said to him (the wrongdoer): "Give those people their rights back", he will say: "O my Master, how can I do this after the end of the world?", Allah, the Almighty will say to the angels: "Look for his good deeds and give them (the wronged people) from them (good deeds)", the angels will say: "O our Master -who is All-knowing- you gave every (wronged) person his right but he still has a deed equal to the weight of a dharah", then Allah says to the angels: "Multiply it (the deed) for my slave, and let him enter Paradise by my Grace and Mercy."

The evidence for this meaning is in the Book of Allah, the Almighty: "Indeed, Allah never wrongs ⌜anyone⌝—even by a weight of a dharah."

But if the slave of Allah was an evil person, then the angels would say: "O our God, his good deeds are all gone and his bad deeds are the only ones remaining and there are still many wronged people by him (who want to get their rights back)." Allah, the Almighty will say: "Take from their bad deeds and add them to his bad deeds then let him be in Hellfire."

According to this interpretation, the meaning of the verse is: 'Indeed, Allah never wrongs anyone, even if it was a weight of a dharah between people in disputes. Allah will take the rights of people from the deeds of the wrongdoers. Allah also doesn't wrong anyone who has a deed equal to the

weight of dharah; He will reward this person and multiply his deed.' That's why: "And if it is a good deed, He will multiply it many times over" according to the vast majority of Qurrāʾ read 'ḥasanah' with 'fatḥah', which means: 'If the deed has the weight of a dharah.' The people of Ḥijāz read 'ḥasanah' with 'dammah', which means: 'If a good deed happened or existed.'

Almubirid said: "If there is only one deed, Allah will multiply it." Alḥassan read 'nuḍāʿfhā' with 'nūn' (Qirāʾah shādhah) and the rest of Qurrāʾ read it with 'yāʾ', which is the right Qirāʾah based on the verb 'yuʾt' in the rest of verse: "He will multiply it many times over".

Abū Rajāʾ and the people of Madīnah read "yūḍʿifhā' and the rest read it 'yūḍāʿifhā'. These are two dialects which have the meaning of multiplication.

Abū ʿUbaydah stated that 'yūḍāʿifhā' means 'multiplication of it many times over' while 'yūḍʿifhā' means 'to double it only once'.

﴿and will give a great reward out of His grace﴾ 'min ladunhu' means from Him. Aliksāʾiyy said: "Ladun (282) has four dialects; ladun, ladan, ladn, and ladiyy." And if the word is used with a possessive pronoun, then the 'nūn' will be with 'shaddah'.

The great reward is Jannah.

(1122) (Weak narration) Ibn Fanjawīh said, Abū Bakr ibn Mālik said, ʿAbdullah ibn Aḥmad ibn Ḥanbal said, his father said, ʿAbd-Aṣamad said, Sulymān ibn Almughīrah via ʿAliyy ibn Zayd via Abī ʿUthmān Annahdiyy stated that Abī Hurayrah said: "Allah, the Almighty gives his believing servant one million deeds as a reward for a single deed." The narrator travelled to perform Ḥajj or ʿUmrah and met Abū Hurayrah then said: "I heard that you said that you heard the Messenger of Allah (PBUH) say: **"Allah, the Almighty gives his believing servant one million deeds as a reward for a single deed"**, Abū Hurayrah said: "No, I heard the Messenger of Allah (PBUH) say: **"Allah, the Almighty gives his believing servant two million deeds as a reward for a single deed"**, then he recited the verse: ﴿Indeed, Allah never wrongs ⸢anyone⸣—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace﴾, then he said: "If

Allah says that something has a great reward then no one can estimate such reward except Him."[1]

[Qurʾān 4:41]: ﴿So how will it be when We bring a witness from every faith-community﴾ what would they do when Allah brings a witness from every nation. The witness is every Prophet sent to each nation. He is a witness on their actions ﴿and bring you ⌜O Prophet⌝ as a witness against yours?﴾ 'shahīd' has the same meaning of shāhid' which is mentioned in Surat Albaqarah, Alḥajj, and An-naḥl.

(1123) Abū Bakr Aljawzaqiyy said, Abū Alʿabbās Addaghūliyy said, ʿAliyy ibn Ḥarb Almawṣilyy said, Ḥusayn Aljaʿfiyy via Zāʾidah via ʿAṣim via Zir via ʿAbdullah stated that the Prophet (PBUH) told him: "Read!", so he read Surat An-nisāʿ until he reached: "So how will it be when We bring a witness from every faith-community and bring you ⌜O Prophet⌝ as a witness against yours?", so the eyes of the Messenger of Allah (PBUH) were filled with tears. He told ʿAbdullah: "Stop here!"[2].

---

(1) **[1122] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains ʿAliy ibn Zayd who is weak regardless following him up by Ziyād, which will be mentioned. That is because he is very weak and not a proof, but his narration is even Munkar according to the scholars of Ḥadīth.
- See: (Tahdhīb al-Kamāl) 9/472 by Al-Mizziy. However, the great scholar ʾAḥmad Shākir rendered the chain of this Ḥadīth as Ṣaḥīḥ in his commentary on (Al-Musnad) 15/90. He rendered ʿAliy ibn Zayd and Ziyād al-Jaṣṣāṣ as reliable, but the correct view is contrary to what he said, may Allāh have mercy on him. ʿAliy is weak and Ziyād is weaker, and the latter cannot follow up the former, and Allāh knows best.

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (Al-Musnad) 2/296, 521 (7945), (10760), Ibn Abī Shaybah in (Al-Muṣannf) 12/250 (35710), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/91, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/955 (5337) in a shortened version. All of them narrated it from the way of ʿAliy ibn Zayd from Abī ʿUthmān from Abī Hurayrah, following the same chain. However, ʿAliy did not narrate him alone in his stage, but Ziyād ibn Abī Ziyād al-Jaṣṣāṣ from Abī ʿUthmān, the chain that is mentioned by Ibn Abī Ḥātim and was copied by Ibn Kathīr in (Tafsīr al-Qurʾān al-ʿAẓīm) 4/55. However, I could not find it in the printed version of (Tafsīr Ibn Abī Ḥātim).

(2) **[1123] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ṣaḥīḥ.

[Qurʾān 4:42]: On that Day, those who denied ⌜Allah⌝ and disobeyed the Messenger will wish they were reduced to dust﴾ The people of Madīnah and Levant read 'taswā' with 'fatḥah' on the letter 'tāʾ' and a light 'sīn'. The 'tāʾ' of 'tafaʿl' is omitted as in the other verse: ﴿no one will dare speak except with His permission﴾ the word 'takalam' is only with one 'tāʾ'. The rest of Qurrāʾ read the 'tāʾ' with 'dammah' and the light 'sīn' as a passive verb, which means: "If they were levelled with the ground."

Qatādah and Abū ʿUbaydah said: "If the ground was opened for them to sink inside it again after getting out of it. They will be then levelled with the ground until the ground covers them."

Ibn Kaysān said: "They wished that they were never resurrected because they came out of dust and they were levelled with the ground."

Alkalbiyy said: "Allah, the Almighty will say to the domesticated and wild animals, birds and beasts: 'Be dust!', then they will be levelled with the ground. At that moment (283), the disbelievers will wish that they were dust stepped by all people." The meaning of this is in the verse: ﴿and the disbelievers will cry, ﴿I wish I were dust﴾.

Abū Alqāsim ibn Ḥabīb stated that he heard that some interpreted this verse as: "The disbeliever would want to pay everything on Earth as a ransom for them (from punishment)." The meaning of this is in the verse: ﴿The wicked will wish to ransom themselves from the punishment of that Day by their children…﴾

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy in the book of the Tafsīr of the Prophet (P.B.U.H), chapter of "How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?" (4582), Muslim in the book of the Travelers, chapter of The virtue of listening to the Qur'an, asking one who has memorized it to recite so that one may listen, weeping when reciting, and pondering the meanings (800), Abū Dawūd in the book of Knowledge, chapter of the stories (3668), An-Nasāʾiy in (his Tafsīr) 1/383 (125), and others. They narrated it from different ways from Al-ʾAʿmash from ʾIbrāhīm from ʿUbaydah from Ibn Masʿūd, following the same chain.

﴿And they will never be able to hide anything from Allah﴾ ʿAṭāʾ said: "They wished that they could be levelled with the ground and that they haven't concealed the truth about Muḥammad (PBUH) and his characteristics (that prove his Prophethood)."

Others stated that this means Allah knows everything, therefore they cannot hide anything.

Alkalbiyy and others stated that they won't be able to hide anything because their limbs will be witnesses against them.

Saʿīd ibn Juayr said: "A man came to Ibn ʿAbbās and said: 'There are some things that I find some confusion about in the Qurʾān', Ibn ʿAbbās said: "Do you have doubt about it (the Qurʾān)?', the man said: 'No, it is just a confusion', Ibn ʿAbbās said: 'Tell me whatever causes this confusion!', he said: 'Allah the Almighty says: ﴿Their only argument will be: ﴿By Allah, our Lord! We were never polytheists﴾ (and Allah also says: ﴿And they will never be able to hide anything from Allah﴾, but they hid somethings.' Ibn ʿAbbās said: "With regards to 'By Allah, our Lord! We were never polytheists', when they saw that the Muslims receiving forgiveness in the Day of Judgment while the disbelievers do not receive forgiveness, they said: "Let's deny (our disbelief in the world)", they wished that they may be forgiven but their mouths will be sealed, their hands will speak to Allah, and their feet will testify to what they used to commit. At this moment, they will wish they were reduced to dust. And they will never be able to hide anything from Allah."

Alḥassan said: "There are many situations (in the Day of Judgment); they will not speak and no sounds of whisper will be heard in some situations, and in other situations they will speak and deny the truth by saying: ﴿By Allah, our Lord! We were never polytheists﴾ and ﴿We did not do any evil﴾. And in other situations, they will confess against themselves as Allah says: ﴿And so they will confess their sins﴾ and in other situations, they will ask questions to each other. In other situations, they will ask Allah for turning back to the world again. The final stage of these is the stage of sealed mouths, hands that

will speak to Allah, and their feet will testify to what they used to commit; this is the meaning of the verse: "And they will never be able to hide anything from Allah".

[Qurʾān 4:43]: ﴿O believers! Do not approach prayer while intoxicated﴾ This verse was revealed about some of the companions of Prophet Muḥammad who used to consume intoxicants and attend prayer while being under the influence of them. They had no idea about the number of Rakʿahs (units of prayer) and couldn't be aware of anything they utter in prayers. Therefore, Allah, the Almighty revealed: "O believers! Do not approach prayer while intoxicated". The word 'sakārā' refers to the intoxicants and intoxication combined. Annakhʿiyy read 'sakrā'. They are two dialects. (Qirāʾah shādhah)

﴿until you are aware of what you say﴾ (284) until you know what you recite in your prayers. After the revelation of this verse, the companions haven't consumed intoxicants during the times of prayers until the total prohibition of intoxicants was revealed in Surat Almāʾidah.

(1125) Ibn Fanjawīh said, Aḥmad ibn Jaʿfar ibn Ḥamdān ibn ʿAbdullah said, Muḥammad ibn Isḥāq Almasūḥiyy said, Sahl ibn ʿUthmān said, ʿAbdurraḥmān ibn Alḥassan via Salamah ibn Nubayṭ via Aḍaḥāk ibn Muzāḥim stated that the intoxication isn't literal; it is the loss of focus due to drowsiness.(1)

(1126) Abū Bakr Muḥammad ibn ʿAbdullah ibn Muḥammad ibn Zakarīā – he told him that in the year -388 Makiyy ibn ʿAbdān said, Abū Alʾzhar said, ʿAbdullah ibn Numayr said, Hishām ibn ʿUrwah via his father via ʿĀʾishah (may

(1) [1125] **The assessment of the reliability of the chain of transmitters:**
- I could not find any Jarḥ or Taʿdīl about ʾAḥmad ibn Jaʿfar, and Al-Musūḥiy is Ṣadūq.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/96, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/959 (5356), from the way of Wakīʿ from Salamah from Aḍ-Ḍaḥḥāk, following the same chain, and its chain is Ṣaḥīḥ.
- Abū Nuʿaym followed up Wakīʿ as Aṭ-Ṭabariy mentioned in (Jāmiʿ al-Bayān) 5/96.

Allah be pleased with her) stated that Messenger of Allah (PBUH) said: **"When one of you dozes off while performing a prayer, he should lie down till his drowsiness has gone away. When one of you performs a prayer in a state of sleepiness, he may insult himself instead of seeking forgiveness (as a result of drowsiness)"**[1].

(1127) Abū ʿAbdullah Alfanjawiyy said, Abū Bakr Assuniyy said, Abū ʿAbdurraḥmān Annasāʾiyy said, Bishr ibn Hilāl said, ʿAbd-Alwārith via Ayūb via Hishām ibn ʿUrwah via his father via ʿĀʾishah stated that Messenger of Allah (PBUH) said: **"If someone feels drowsy while praying, he should stop, instead of praying against himself without realizing."**[2]

(1128) Abū Saʿīd ibn Ḥamdūn and Abū Bakr Aljawzaqiyy said, Abū Ḥāmid ibn Asharqiyy said, ʿAbdurraḥmān ibn Bishr, Abū Alʾzhar and Aḥmad ibn Yusuf said, ʿAbd-Arrazāq said, Maʿmar via Hamām ibn Munabih said, Abū Hurayrah stated that Messenger of Allah (PBUH) said: **"When anyone of you stands up for prayer at night and finds it difficult to recite the Qurʾān accurately and he is unaware of what he is saying, then he should go back to sleep."** ʿAbdurraḥmān ibn Bishr stated that the Prophet (PBUH) said: **"and he is unaware of what he is reciting."**[3]

---

(1) **[1126] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Wuḍūʾ, chapter of performing Wuḍūʾ before going to bed (212) and Muslim in the book of the Prayer, chapter of the matter of the one who feels sleepy in his prayer or faces difficulty in his recitation that he should lie down (786), from the way of Mālik ibn ʾAnas from Hishām ibn ʿUrwah from his father from ʿAāʾishah, following the same chain.

(2) **[1127] The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable apart from ʿAbd al-Wārith who is Ṣadūq, and this Ḥadīth was previously mentioned from another Ṣaḥīḥ way.

The authentication of Ḥadīth:
- It is mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) 1/97 (154), and you may refer to the previously mentioned Ḥadīth.

(3) **[1128] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīh.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of the Prayer of the travelers, chapter of the matter of the one who feels sleepy in his prayer or faces difficulty in recitation that he

It was narrated that ʿUbaydah Assalmāniyy explained the meaning of the verse as follows: "It is 'Alḥāqin' (the one pushing himself not to urinate while performing the prayer)". The evidence of this is the Prophetic saying: "No one should pray while in a state of 'zanāʾ' (pushing himself not to urinate while performing the prayer)". The Prophet (PBUH) also said: **"No prayer should be performed when the food has been served, nor should it be performed when a person is in need of relieving himself (needs to go to the bathroom)."**

﴿nor in a state of ˹full˺ impurity﴾ 'junubā' is 'manṣūb' because it is a circumstantial adverb (ḥāl). This means the following: "Do not approach prayers while in a state of impurity." Ibrāhīm Annakhʿiyy read 'junbā' with 'sukūn' on the 'nūn'.

'junub' can be used with one man, one woman, two women, and also men and women. The verb is 'ajnab' and 'janab'. 'janābah' linguistically means 'distance'. The man or woman is called 'junub' because they avoid certain things and are avoided by certain things until they get purified.

﴿unless you merely pass through﴾ there is a difference of opinions. Some stated that it is about travelers who cannot find water so they can perform Tayammum (using a purified sand or stone (clean stone) or clean Mud). This is the opinion of ʿAliyy, Ibn ʿAbbās, Ibn Jubayr, Mujāhid, Alḥakam, Alḥassan ibn Muslim, Ibn Kathīr (285) and Ibn Zayd.

Others stated that it is unless you are passing through the Mosque to get out of it. If a person has a wet dream inside the Mosque while sleeping, if someone needs water to perform Ghusl so he has to pass through the Mosque, and if it is the only route available, etc. These examples are necessities but the Muslim cannot stay inside the Mosque while in a state of impurity. According to this opinion, the word 'ṣalāh' means 'muṣalā' (a place of prayer) and a Masjid like the word 'ṣalawāt'

---

should lie down (787), ʔAḥmad in (Al-Musnad) 2/318 (8231), An-Nasāʔiy in (As-Sunan al-Kubrā) 5/20 (8044), Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/16, Abū Dawūd in the book of voluntary prayers, chapter of feeling sleepy in the prayer (1311), and others. They narrated it from the way of Maʿammar from Hammām from Abī Hurayrah.

which was mentioned in one of the verses in the Qurʾān; it means the places of prayers. This is the opinion of ʿAbdullah, ibn Almusayib, Ibn Yasār, Aḍaḥāk, Alḥassan, ʿikrimah, Abī Aḍuḥā, ʿAṭāʾ Akhurāsāniyy, Annakhʿiyy, and Azzuhriyy. The evidence for that is the narration of Allayth via Yazīd ibn Abī Ḥabīb who stated that people from Alʾansār used to have the doors of their houses adjacent to the Masjid and when they were in a state of impurity (janabah), they used to pass through the Masjid to get water because they had no access to water except by walking through the Mosque. Therefore, Allah, the Almighty revealed this verse.

‘ʿUbūr’ linguistically means passing through something. The word is used with rivers ad roads. The ‘maṣdar’ (a noun derived from a verb) is ʿAbran and ʿUbūran. The strong she-camel that can travel easily is called ‘ʿubr asfār’ or ‘ʿibr asfār’ (the one that passes through long journeys).

(1129) (Weak narration) Ibn Fanjawīh said, Ibn Shanabah said, Alḥaḍramiyy said, Yaḥīā ibn Ḥamzah Alyamāniyy said, ʿAṭāʾ ibn Abī Muslim via Ismāʿīl ibn Umayah via Jasrah via ʾUm Salamah stated that Messenger of Allah (PBUH) said: **“It is forbidden for any woman to enter my Masjid during her menstrual cycle and it is forbidden for every man (to enter my masjid) in a state of (janabah). The exception is for Muḥammad and his family: ʿAliyy, Fāṭimah, Alḥassan, and Aḥussayn.”**(1)

﴿until you have bathed. But if you are ill﴾ ‘marḍā’ is the plural form of ‘marīḍ’. The illness mentioned in the verse is referring to an illness which

(1) **[1129] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Jasrah who is weak, ʿAṭāʾ ibn Abī Muslim is Ṣadūq who sometimes forgets, and the grand Shaykh of the compiler was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It is mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/65, and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 23/373 (883) from the way of Muṭayn from Yaḥyā from ʾIsmāʿīl from Jasrah from ʾUmm Salamah, following the same chain.
- Moreover, Al-Bayhaqiy reported from Al-Bukhāriy that he said: this is not a valid statement from the Messenger of Allāh (P.B.U.H).
- Moreover, Al-Bayhaqiy mentioned it in (As-Sunan al-Kubrā) 7/65 from the way of Al-Faḍl ibn Dukayn from Abī Ghaniyyah from Abī al-Khaṭṭāb al-Hajariy from Maḥdūj adh-Dhuhliy from Jasrah from ʾUmm Salamah, following the same chain.

can be worsened by water, such as smallpox, ulcers, and wounds. It is also permissible to perform Tayammum on the splint. ʿAṭāʾ and Alḥassan stated that it is forbidden to perform Tayammum when water is present. They based their opinion on the remaining of the verse: "cannot find water, then purify yourselves with clean earth". This opinion is wrong due to the narration of ʿAṭāʾ via Jābir who said: "We set out on a journey and one of our people was hurt by a stone that injured his head. He then had a wet dream. He asked his fellow travelers: "Do you find a permission for me to perform tayammum?" They said: "We do not find any permission for you while you can use water." He took a bath and died. When we came to the Prophet (PUBH), the incident was reported to him so he said: "They killed him, may Allah kill them! Could they not ask when they did not know? The cure for ignorance is inquiry. It was enough for him to perform tayammum, bind a bandage over the wound then he should have wiped over it and washed the rest of his body."

﴿on a journey﴾ short or long journey. The Muslim can perform Tayammum when water isn't present. What if there is no illness or travelling? There are three opinions about the nonexistence of water in a certain place while being present in other places.

The first opinion: Ashāfiʿiyy and Muḥammad ibn Alḥassan stated that (286) Tayammum is a must to perform prayers but the Muslim should redo the prayers again after the presence of water.

The second opinion: Mālik, Alawzāʿiyy, and Abū Yusuf stated that he must perform Tayammum to pray and the prayer doesn't have to be redone.

The third opinion: Abū Ḥanīfah stated that he doesn't perform Tayammum nor prays but he must search for water to perform ablution and pray.

﴿or have relieved yourselves﴾ Azzuhriyy read 'ghīṭ' instead of 'ghāʾiṭ'. (Qirāʾah shādhah) 'ghīṭ', 'ghawṭ, and ghāʾiṭ' have the same meaning referring to a hidden place on the ground. Mujāhid said: "This is the valley." Muḥammad ibn Jarīr said: "Wide valleys which is sloped."

Muʾrij said: "A deep place on the ground which is surrounded by hills that cover it from people's eyes." The plural is 'ghīṭān'. The verb is 'ghāṭ' and 'yaghūṭ' like the morphological balance of 'ʿĀd' and 'yaʿūd'. The verbs of a person relieving himself are 'taghawaṭ' and 'yataghawaṭ'. People used to relieve themselves in these places, therefore, the place was used as a metaphor referring to the act itself. This is like the words 'ʿadhirah' and 'ḥash' which refer to the remnants of food (the words are used as a metaphor for what comes out of defecation).

﴿or been intimate with your wives﴾ Ḥamzah, Alkisāʾiyy, and Khalaf read 'lāmastum' without 'ʾalif' here and in Surat Almāʾidah; this is the choice of Abī ʿUbayd. The rest of Qurrāʾ read with 'ʾalif' in both verses; this is the choice of Abī Ḥātim.

Interpreters had different opinions about 'lams and mulāmasah'. Some stated that it is sexual intercourse; this is the opinion of Ibn ʿAbbās, Alḥusayn, Mujāhid, and Qatādah. Saʿīd ibn Jubayr said: "Some people mentioned the word 'lams' therefore some of the servants stated that it doesn't mean sexual intercourse but some Arabs stated that it is sexual intercourse. I went to Ibn ʿAbbās who asked me about the correct opinion. I stated that I agreed with the opinion of the servants. Ibn ʿAbbās stated that the opinion of these servants was wrong. 'lams, 'mas', and mubāsharah' mean sexual intercourse but Allah uses metaphors in the way He likes." According to this opinion, 'lams' in the verse means sexual intercourse because 'touching' leads to sexual intercourse. This is linguistically equivalent to calling clouds 'rain' and crops 'samāʾ' (sky) because clouds lead to raining and raining leads to the growth of crops. The poet said: **"If the rain dropped on a land … the crops will grow."** The poet used the word 'samāʾ' for rain and also referred to rain by mentioning the crops that grow by rain.

Others stated that the verse refers to the skins of husband and wife touching each other whether it was in a sexual intercourse or not. This is the opinion of Ibn Masʿūd, Ibn ʿUmar, Abī ʿUbaydah, Manṣūr, ʿUbaydah, Ashaʿbiyy, Annakhʿiyy, Ḥammād, and Alḥakam.

There are five different opinions about the ruling of this verse:

Ashāfiʿiyy (may Allah's Mercy be granted to him) said: "This is when the man touches a woman either by hand or body; the purity is nullified in this case." This is the opinion of Ibn Masʿūd, Ibn ʿUmar, Azzuhriyy, and Rabīʿah.

Alʾawzāʿiyy said: "If the touching was by a hand, then the purity is nullified but if it was by other body parts, then the purity isn't nullified." It has the same ruling of touching one's private parts.

Mālik ibn Anas, Allayth ibn Saʿd, Aḥmad ibn Ḥanbal, and Isḥāq ibn Rāhawih said: "If touching was lustfully, then the purity is nullified but if it wasn't lustfully done, then the purity isn't nullified."

Abū Ḥanīfah and Abū Yusuf said (287): "If it was a prolonged touching then it nullifies purity but if it wasn't, then it doesn't nullify purity." The prolonged touching is determined by erection.

Some scholars stated that touching doesn't nullify purity at all. This is the opinion of Ibn ʿAbbās (the Prophet's companion), Alḥassab Albaṣriyy and Muḥammad ibn Alḥassan.

There are two narrations about Athawriyy. One of them is like the opinion of Muḥammad and the other is like Mālik's opinion. The evidence for the opinion of Ashāfiʿiyy is based on the meaning of the word 'mulāmasah' which was mentioned in a Prophetic saying which prohibited the kind of transaction called 'mulāmasah' which means that a man touches another's garment with his hand, whether at night or by day, without turning it over any more than that involves. This is because most of 'touching' is done by the hands. Ashāfiʿiyy chanted: "My palm touched his to get wealth from him … but he rubbed off his generosity on me. I haven't benefited from his wealth … but I became generous like him and finished all my wealth."

(A broken chain of narration) Azzuhriyy via Sālim via his father stated that 'touching' is by the hands. The evidence for this is the narration of ʿAbdurraḥmān ibn Abī Laylā via Muʿādh said: "A man asked the Prophet (PBUH) about someone doing everything with a woman who isn't his wife except sexual intercourse

(penetration). The Prophet (PBUH) said: 'He should perform an excellent ablution.'" This proves that touching a woman nullifies ablution.

The evidence for the opinion of not nullifying ablution by touching a woman is as follows:

(1130) Ibn Fanjawīh said, Abū Bakr Assuniyy said, Annasāʾiyy said, Qutaybah ibn Saʿīd via Mālik via Abī Annaḍr via Abī Salamah via ʿĀʾishah (may Allah be pleased with her) said: "I used to sleep in front of the Messenger of Allah (PBUH) and my feet were in the direction of his Qiblah. When he prostrated, he nudged me to pull my feet, then when he stood up, I stretched them out again. And there were no lamps in the houses at the time."(1)

(1131) The same chain of narration via Abī ʿAbdurraḥmān said, Muḥammad ibn ʿAbdullah ibn ʿAbd-Alḥakam via Shuʿayb ibn Allayth said, Ibn Alhād via ʿAbdurraḥmān ibn Alqāsim via Alqāsim via ʿĀʾishah (may Allah be pleased with her) said: "The Messenger of Allah (PBUH) used to pray when I was lying in front of him as the dead body is placed (in front of the Imam) in Jināzah, and when he wanted to pray Witr he would touch me with his foot."(2)

(1132) The same chain of narration via Abī ʿAbdurraḥmān said, Muḥammad ibn ʿAbdullah ibn Almubārak and Nuṣayr ibn Alfaraj – according to his wording-

(1) **[1130] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Ṣalāh, chapter of praying on bed (382), Muslim in the book of Ṣalāh, chapter walking in front of a person who is praying (272), Mālik in (Al-Muwaṭṭaʾ) 1/117 (256), ʾAḥmad in (Al-Musnad) 6/148 (25148), An-Nasāʾiy in (Al-Mujtabā) in the book of purification, chapter of if a man touches his wife without feeling sexually aroused, his Wuḍūʾ is still valid, 1/101, and Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 7/110 (2342), and others. They narrated it from the way of Abī Salamah from ʿAāʾishah, following the same chain.

(2) **[1131] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 1/128, and Ibn Ḥibbān in (his Ṣaḥīh) as in (Al-ʾIḥsān) 6/111 (2343) from the way of ʿAbd ar-Raḥmān from his father from ʿAāʾisha, and this way is another way for the previous Ḥadīth.

both said, Abū Usāmah via ʿAbdullah ibn ʿUmar via Muḥammad ibn Yaḥīā ibn Ḥibān via Alʿʿraj via Abī Hurayrah via ʿĀʾishah (may Allah be pleased with her) said: "One night I missed the Messenger of Allah (PBUH) from his bed. I searched for him. My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: 'O Allah, I seek protection in Your pleasure from Your anger, and I seek protection in Your forgiveness from Your punishment. I seek protection in You from You. I cannot count Your praises. You are as You have praised Yourself.'" In another narration, when the Prophet (PBUH) finished praying, he said (to ʿĀʾishah): "Have your devil come to you?"(1)

Some scholars stated that the Prophet (PBUH) continued praying (288) after ʿĀʾishah touched him. Therefore, some scholars stated that only touching lustfully nullifies ablution.

(1133) Alḥusayn ibn Muḥammad ibn ʿAbdullah said, Aḥmad ibn Muḥammad ibn Isḥāq said, Aḥmad ibn Shuʿayb said, Muḥammad ibn Almuthannā via Yaḥīā ibn Saʿīd via Sufyān said, Abū Rawq via Ibrāhīm Attaymiyy via ʿĀʾishah (may Allah be pleased with her) stated that the Prophet (PBUH) used to kiss some of his wives then pray without performing ablution.(2)

---

(1) **[1132] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīh.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of the Prayer, chapter of what should be said during the Rukūʿ and the Sujūd (486), ʾAḥmad 6/58 (24312), Abū Dawūd in the book of the Prayer, chapter of the supplications of the Rukūʿ and the Sujūd (879), and others. They narrated it from the way of ʿUbaydullāh ibn ʿUmar from Muḥammad ibn Yaḥyā from Al-ʾAʿraj from Abī Hurayrah, following the same chain. ʿAbdullāḥ ibn ʿUmar is not the narrator of this Ḥadīth as mentioned in the other versions. This point has been alluded to previously.
- This Ḥadīth is also mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 2/116 from the way of Abī an-Naḍr from ʿUrwah from ʿAāʾishah, which contains the addition that the compiler mentioned i.e., the Messenger of Allāh (P.B.U.H) said to ʿAāʾishah: "Has your devil come you?"

(2) **[1133] The assessment of the reliability of the chain of transmitters:**
- Abū Dawūd and An-Nasāʾiy stated that ʾIbrāhīm at-Taymiy did not hear from ʿAāʾishah, but ʾIbrāhīm did not single this Ḥadīth out as ʿUrwah followed him up

The details of touching according to the school of thought of Ashāfiʿiyy are three categories: -1touching that nullifies ablution based on the consensus of all scholars -2touching that doesn't nullify ablution -3touching that is not agreed upon.

The touching that nullifies ablution is: a man touching a young woman that he isn't married to. This type of touching nullifies ablution if done by any part of the body, intentionally or not, and even if the woman was dead or alive. The touching that doesn't nullify ablution is: touching hair, teeth, or nails. The touching that isn't agreed upon is: touching a prepubescent girl, a very old woman, or a blood relative that the man cannot marry. There are two opinions: -1the ablution is nullified because these are still women like other women. Allah says: "or you have touched women", which is a general rule. -2the ablution isn't nullified because it is done without lust. The evidence of this is as follows:

(1134) Abū Alḥusayn Alkhaffāf said, Abū Alʿabbās Assarrāj said, Qutaybah ibn Saʿīd said, Mālik ibn Anas:

(1135) Abū Bakr Aljawzaqiyy said, Abū Alʿ Abbās Addaghūliyy said, ʿAbdullah ibn Maslamah Alqaʿ nAbiyy via Mālik via ʿĀmir via ʿAbdullah ibn Azzubayr via ʿAmr ibn Sulaym Azzarqiyy via Abī Qatadah Assulamiyy Alanṣāriyy stated that Messenger of Allah (PBUH) was praying while he was carrying (granddaughter) ʾUmamah, the daughter of Zainab and Abī Alʿāṣ

---

as stated later in the authentication. This Ḥadīth is mentioned by Ad-Dāraquṭniy in (As-Sunan) 1/141 (24) from the way of Muʿāwiyah ibn Hishām from Ath-Thawriy from Abī Rawq from ʾIbrāhīm from his father from ʿAāʾishah. Given this way of transmission, the chain is connected up to the Prophet (P.B.U.H) and Ṣaḥīḥ, and Praise be to Allāh.

The authentication of Ḥadīth:

- It is mentioned by An-Nasāʾiy in the book of Purification, chapter of the Wuḍūʾ remains valid after kissing 1/104, and Abū Dawūd in the book of Purification, chapter the [state of] Wuḍūʾ after kissing (178) from the way of Yaḥyā ibn Saʿīd from Sufyān from Abī Rawq from ʾIbrāhīm from ʿAāʾishah, following the same chain.
- It is also mentioned by Ad-Dāraquṭniy in (As-Sunan) 1/137 (15), and Abū Dawūd in the book of Purification, chapter of the [state of] Wuḍūʾ after kissing (179) from the way of Wakīʿ from Al-ʾAʿmash from Ḥabīb ibn Abī Thābit from ʿUrwah from ʿAāʾishah.

ibn Rabīʿah ibn Shams. When he prostrated, he put her down and when he stood up, he lifted her up.(1)

This is the ruling of direct touching (mulāmasah). But if there was a barrier, then the ablution isn't nullified even if the barrier was thick or thin. This is the opinion of the vast majority of scholars.

Mālik stated that Ablution is nullified if the barrier was thin but it isn't nullified if the barrier was thick. Allayth and Rabīʿah stated that ablution is nullified if the barrier was thin or thick. The evidence for not nullifying ablution if there was a barrier is the general ruling of the verse: "or you have touched women" which specifies touching women. Therefore, if a man takes an oath not to touch a woman, then he touched a barrier (like gloves), the oath wouldn't be violated. These are the rulings of touching about the one who touches (Al-lāmis). The rulings of the touched (Al-malmūs) is as follows:

Ashāfiʿiyy had two opinions, the first one states that the ablution is nullified because the touched person felt the pleasure of being touched like the one who touched him or her. The second opinion states that the ablution isn't nullified (289) based on the narration of ʿĀʾishah (may Allah be pleased with her): "So my hand fell over the bottom of the feet of Allah's Messenger (PBUH) while he was in prostration."

﴿and cannot find water, then purify yourselves with clean earth﴾ Tayammum is one of the special favors of Allah to this nation.

(1136) Abū Bakr Aljawzaqiyy said, Abū Ḥāmid ibn Asharqiyy said, Muḥammad ibn Yaḥīā said, Ismāʿīl ibn Alkhalīl said, Yaḥīā ibn Abī Zāʾidah said, Saʿd ibn Tāriq -this is Abū Mālik Alashjaʿiyy- said, Ribʿiyy ibn Ḥarrāsh

(1) [1134, 1135] **The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Ṣalāḥ, chapter of carrying a little girl on one's shoulder during the prayer (516), Muslim in the book of Mosques, chapter of the permissibility of carrying little children during the prayer (543), Mālik in (Al-Muwaṭṭaʾ) 1/170 (410), ʾAḥmad in (Al-Musand) 5/295 (22532), and others. They narrated it from the way of ʿAāmir ibn ʿAbdullāh ibn ʿAmr ibn Sulaym, following the same chain.

via Ḥudhayfah stated that Messenger of Allah (PBUH) said: **"We have been made favored more than other nations in three aspects: our ranks are formed like those of the angels (in prayers); all the earth has been appointed as a mosque for us; and our earth has been appointed for us as a means of cleansing when we do not find water."**(1)

Tayammum is as follows:

(1137) Abū Alḥusayn, Aḥmad ibn Muḥammad ibn ʿUmar (Alsheikh Aṣāliḥ) – directly from him- said, Abū Alʿabbās Muḥammad ibn Isḥāq Assarrāj (in the year 312):

(1138) Abū Bakr Aljawzaqiyy said, Makkiyy ibn ʿAbdān said, ʿAbdurraḥmān ibn Bishr said, ʿAbd-Arrazāq said, Mālik ibn Anas:

(1139) Muḥammad ibn Zakarīā ibn Alḥassan said, Aḥmad ibn Muḥammad ibn Alḥassan said, Ḥamdān Assulamiyy said, ʿAbdullah ibn Maslamah, Yaḥīā ibn Yaḥīā, and Ismāʿīl ibn Abī ʾUways via Mālik:

(1140) Abū Alḥassan, Aḥmad ibn Muḥammad ibn Yusuf Alfaqīh said, Makkiyy ibn ʿAbdān said, Muḥammad ibn Yaḥīā said, -based on the direct narration to Ibn Nāfiʿ- said, Muṭariff via Mālik via ʿAbdurraḥmān ibn Alqāsim via his father via ʿĀʾishah (May Allah be pleased with her):

(1141) Abū Alḥusayn Alqanṭariyy said, Abū Alʿabbās Athqafiyy said, Hannād ibn Assiriyy said, Abū Muʿāwīah via Hishām ibn ʿUrwah via his father via ʿĀʾishah (May Allah be pleased with her):

(1142) Abū Bakr Aljawzaqiyy said, Abū Ḥāmid ibn Asharqiyy and Makkiyy ibn ʿAbdān both said, Abū Alʾzhar said, ʿAbdullah ibn Numayr via Hishām ibn ʿUrwah via his father via ʿĀʾishah (May Allah be pleased with her):

---

(1) **[1136] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīh.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of the mosques and places of prayer (522), An-Nasāʾiy in (As-Sunan al-Kubrā) 5/15 (5022), and others. They narrated it from the way of Saʿd ibn Ṭāriq from Ribʿiy from Ḥudhayfah.

(1143) ʿAbdullah ibn Ḥāmid and Shuʿayb ibn Muḥammad Albayhaqiyy both said, Makkiyy ibn ʿAbdān said, ʾUḥud ibn Alʾzhar said, Rawḥ ibn ʿUbadah said, Abū ʿĀmir Alkhazār said, Ibn Abī Malīkah via ʿĀʾishah (May Allah be pleased with her) said: "We went out with the Messenger of Allah (PBUH) in Alʾabwāʾ on one of his journeys and when we reached a deserted place or in Dhāt Aljaysh, a necklace of mine broke and fell (it was borrowed from Asmāʾ bint ʿUnays). I told the Messenger of Allah (PBUH) so he commanded (the companions) to look for it. The Messenger of Allah (PBUH) stayed and all people made their rides sit to sleep in that place at night. There was no water near them, and they did not have water with them. The people came to Abū Bakr (May Allah be pleased with him) and said: 'Have you seen what ʿĀʾishah has done? She has made the Messenger of Allah (PBUH) and the people stop and stay without any water nearby and they do not have water with them.' Abū Bakr (May Allah be pleased with him) came while the Messenger of Allah (PBUH) was resting his head on my thigh (290) and had gone to sleep. He blamed and reproached me and then said: 'What a bad action which was taken to protect that necklace! You have made the Messenger of Allah (PBUH) and the people stuck in this place, and they are not near any water and they do not have any water and the time of prayer has come.' He (Abū Bakr) started poking me on my hip, and the only thing that prevented me from moving was the fact that the Messenger of Allah (PBUH) was resting on my thigh. The Messenger of Allah (PBUH) slept until morning when he woke up without the presence of any water. Then Allah, the Almighty revealed the verse of Tayammum. Then we made the camel that I had been riding stand up, and we found the necklace beneath it. So ʾUsayd ibn Ḥuḍayr said: 'This is not the first time we have been blessed because of you, O family of Abū Bakr! May Allah reward you the best! By Allah, anything that happens to you that which you dislike is made for the benefit of you and all Muslims by Allah's Grace."[1]

(1) **[1137 – 1143] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ given its other ways of narrations.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Tayammum (334), Muslim in the

Allah, the Almighty made Tayammum permissible under five conditions:

1 - The time of prayer: it is not permissible to perform Tayammum except in the time of prayer. It is not permissible to pray two mandatory prayers together with one Tayammum (Jamʿ). This is the opinion of ʿAliyy, Ibn ʿAbbās, Ibn ʿUmar, the school of thought of Mālik, Ashāfiʿiyy, Allayth ibn Saʿd, and Aḥmad ibn Ḥanbal who stated that it is a purification in a time of necessity which is equivalent to the ruling of 'almustaḥāḍah' (abnormal vaginal bleeding outside the time of the monthly period). The Prophet (PBUH) said: **"Whenever you are at the time of prayer, perform Tayammum and pray".**

(1144) (Very weak narration) Abū Nasr Ashīrāziyy (Alfaqīh) -based on my narration to him- said, Abū Alwalīd, Ḥassān ibn Muḥammad Alqurashiyy said, Alḥassan ibn Sufyān said, Abū Bakr, Hushaym via Ḥajāj via Abī Isḥāq via Alḥārith via ʿAliyy (May Allah be pleased with him) said: "Perform Tayammum for each prayer."(1)

---

book of Menses, chapter of Tayammum (367), Mālik in (Al-Muwaṭṭaʾ) 1/53 (120), ʾAḥmad in (Al-Musnad) 6/179 (25455), Ibn Khuzaymah 1131 (262), and others. They narrated it from the way of Mālik from ʿAbd ar-Raḥmad ibn al-Qāsim from his father from ʿAāʾishah, following the same chain.

- It is also mentioned by Abū ʿAwānah in (his Musnad) 1/303, and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 23/49 (130), from the way of Hishām ibn ʿUrwah from his father from ʿAāʾishah, following the same chain.
- It is also mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/107 from the way of Ibn ʿAliyyah from ʾAyyūb from Ibn Abī Mulaykah that the Messenger of Allāh (P.B.U.H) was traveling and ʿAāʾishah lost her necklace…. Then, he mentioned the Ḥadīth, and this narration is a follow-up narration from ʾAyyūb to Abī ʿAāmir al-Khazzāz who is mentioned in the chain that the compiler mentioned.

(1) **[1144] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as Al-Ḥajjāj is a Mudallis, and Al-Ḥārith is criticized.

The authentication of Ḥadīth:

- It is mentioned by Ad-Dāraquṭniy in (As-Sunan) 1/184 (2), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 1/21 from the way of Ḥajjāj from Abī ʾIsḥāq from Al-Ḥārith from ʿAliy, following the same chain.

(1145) The same chain of narration via Abī Bakr said, Ibn Mahdiyy via ʿĀmir Alaḥwal stated that ʿAmr ibn Alʿāṣ said: "Perform Tayammum for each prayer." Qatādah used to give Fatwa based on this ruling.(1)

(1146) Abū Naṣr Alfaqīh said, Abū Alwalīd said, ʿAbdullah ibn Bashrawīh said, Alḥassan ibn ʿīsā via Ibn Almubārak via ʿĀmir Alaḥwal via Nāfiʿ via Ibn ʿUmar said: "Perform Tayammum for each prayer, even if you haven't nullified your purity."(2)

A group of scholars stated that Tayammum has the same ruling of ablution with water. It can be performed before the time of prayer and the person can pray all the mandatory and recommended (sunnah) prayers he wishes to perform with one Tayammum as long as he hasn't nullified his purity. This is the opinion of Saʿīd ibn Almusayib, Alḥassan, Athawriyy, and Abī Ḥanīfah.

Their evidence is the Prophetic saying: "The soil is a purifier for a Muslim, even if he does not find water for ten years."

2 - The second condition to perform Tayammum is searching for water. If the person cannot find water, then he has to ask his travelling companions

---

(1) **[1145] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ḥasan, and the compiler dropped Hammad between Ibn Mahdiy and ʿAāmir, and the latter's name was wrongly spelled as ʿAāṣim. This correction is found in (Sunan ad-Dāraquṭniy) and (As-Sunan al-Kubrā), both by Al-Bayhaqiy.

The authentication of Ḥadīth:

- It is mentioned by Ad-Dāraquṭniy in (As-Sunan) 1/184 from the way of Abī Bakr that Ibn Mahdiy informed us from Hammām from ʿAāmir al-ʾAḥwar that ʿAmr ibn al-ʿAāṣ…. Then, he mentioned the Ḥadīth.
- Ad-Dāraquṭniy also mentioned this Ḥadīth from ʿAbd ar-Razzāq from ʿUmar from Qatādah that ʿAmr ibn al-ʿAāṣ…. Then, he mentioned the rest of the Ḥadīth. Meanwhile, Al-Bayhaqiy mentioned it from this previous way in (As-Sunan al-Kubrā) 1/221.

(2) **[1146] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ṣaḥīh, and the chain that the compiler mentioned contains Ibn Bishruwayh whom I could not find, and he dropped ʿAbd al-Wārith ibn Saʿīd.

The authentication of Ḥadīth:

- It is mentioned by Ad-Dāraquṭniy in (As-Sunan al-Kubrā) 1/184 (4) from the way of ʾIbrāhīm ibn al-Ḥajjāj. Al-Bayhaqiy also mentioned it, 1/221, from the way of Ibn al-Mubārak. Both narrations come from ʿAbd al-Wārith ibn Saʿīd from ʿAāmir.

to give him water. He has to look for water in all directions (front, back, right, and left). If he finds a small hill, he should climb it to look for water and if he saw a man coming towards him, he should ask for some water. If he performed Tayammum before looking for water, then his performance of Tayammum is nullified according to the opinion of most scholars.

Abū Ḥanīfah said: "Looking for water isn't a must to perform Tayammum. It is recommended to do so. If the person performed Tayammum before looking for water, his Tayammum is valid." He added: "If it was mandatory (to look for water), then it would've been mandatory to do so to pray Sunnah. But it is permissible to pray Sunnah prayers (291) without looking for water, which means that the same ruling applies to mandatory prayers."

My evidence is the verse: "and cannot find water", which means that a person must look for water before deciding that he couldn't find water.

The evidence for this is: if a person asks someone to buy something for him and appoints another person to buy it if the first person fails to buy it, then if the second person buys this thing without waiting for the first person's attempt to look for this thing, then he doesn't deserve to be compensated with the money which he bought the product with.

3 - The third condition is: If the person cannot get the water after looking for it. If a man can't get the water due to an obstacle such as a thief, a beast, an enemy, a violent camel, a fire, etc., then he is considered unable to find water. This also applies to someone who can be harmed due to going to a place to find water such as a person who cannot leave his ride without protection. This also applies to water that is present in a place that cannot be reached like water inside a well.

5 - The fourth condition is: illness or travelling. Allah says: "But if you are ill, on a journey".

There are four types of illnesses:

1 - Illness that doesn't worsen via the usage of water. It is forbidden to perform Tayammum in this case.

2 - Illness that can lead to extreme harm via the usage of water. It is permissible to perform Tayammum in this case. This applies to wounds that have blood; it is permissible to perform Tayammum if the person fears the escalation of the illness. He must repeat the prayer when it is possible to wash the blood.

3 - Illness that can be worsened or can lead to a delay of recovery via the usage of water. There are two opinions: A- It is not permissible to perform Tayammum in this case according to the opinion of Abū Ḥanīfah. B- It is permissible to do so.

If the person is wounded in some parts of his body, then he can wash the other unwounded parts and perform Tayammum on the wounded parts. He must do both things to purify himself.

Abū Ḥanīfah said: "If most of his body was healthy, then he must perform ablution. He must use water and cannot perform Tayammum. But if most of his body is wounded, then he doesn't have to perform ablution nor Ghusl. He can perform Tayammum instead."

He also said: "It is not permissible to perform ablution on some parts of the body and Tayammum on other parts."

This also applies to the person in a state of full or partial impurity who doesn't have enough water. Ashāfiʿiyy has two opinions about that:

1 - It is not mandatory to use water; he can just perform Tayammum. This is the opinion of Abī Ḥanīfah, Mālik, and Almuzaniyy.

2 - He must use water to perform partial ablution and then perform Tayammum on the rest of the body. If he was in a state of full impurity, then he must wash some parts of his body then perform Tayammum on the face and hands. But if he was in a state of partial impurity, then he must wash the face and hands respectively then he must perform Tayammum on the rest of body parts that weren't washed. Even if he washed all the body parts that must be washed in ablution but had one spot left, then he must perform Tayammum on that spot. If he had a splint on his broken arm, then he shouldn't cover more than

the broken part. He also must put the spkint on him in a state of purity like the shoes. In this case of using the splint in a state of purity, he can perform Tayammum on it (the splint), as long as there is a necessity to do so. There are two opinions about repeating the prayers (292) which were prayed after performing Tayammum on the splint:

A- He must repeat the prayers.

B- He doesn't have to repeat the prayers. This is the choice of Almuzaniyy. The evidence of this is as follows:

(1147) (Unauthentic) Abū Naṣr Ashīrāziyy said, Abū Alwalīd Jaʿfar ibn Aḥmad ibn Naṣr said, Abū ʿAmār said, Saʿīd ibn Sālim via Isrāʾīl via ʿAmr ibn Khālid via Zayd ibn ʿAliyy via his father via his grandfather stated that ʿAliyy had a broken ulna (one of the two forearm long bones) so the Prophet (PBUH) commanded him to wipe the splint.(1)

Ashāfiʿiyy said: "If the narration of ʿAliyy is authentic, then I would rely on it. This is one of the rulings that I prayed Istikhārah to know the correct ruling of." And if he put on the splint while in a state of impurity or covered extra space (more than the broken or wounded body part), then he must remove the splint if there is no harm to the body parts but he should wash the unwounded body parts and repeat the prayers when it is possible to remove the splint. Short and

(1) [1147] **The assessment of the reliability of the chain of transmitters:**

- Al-Bayhaqiy said: the statements that are attributed to the Messenger of Allāh (P.B.U.H) in this regard are all invalid.
- Abū Ḥātim said: this statement is invalid, with no basis.
- Moreover, Ibn Al-Mulaqqin, in (Khulāṣat al-Badr al-Munīr) 1/67, rendered it weak and reported the opinion of Abī Ḥātim and Al-Ḥāfiẓ in (At-Talkhīṣ al-Ḥabīr) 1/146.
- The chain that is mentioned by the compiler contains Jaʿfar ibn ʾAḥmad whom I could not find and ʿAmr ibn Khālid who is Matrūk.

The authentication of Ḥadīth:

- It is mentioned by Ibn Mājah in the book of Purification and its Sunan (recommended acts), chapter of Wiping over splints (657), Ad-Dāraquṭniy in (As-Sunan) 1/226 (3), ʿAbd ar-Razzāq in (Al-Muṣannaf) 1/161 (623), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 1/228 from the way of ʾIsrāʾīl from ʿAmr ibn Khālid from Zayd ibn ʿAliy from his father from his grandfather…, following the same chain.

long distance are considered travelling because Allah didn't differentiate between different distances. The evidence of that is as follows:

(1148) Abū ʿAbdullah Muḥammad ibn ʿAbdullah Alḥāfiẓ, Abū Muḥammad Isḥāq ibn Ibrāhīm ibn Aḥmad Almaṭūʿiyy, and Abū ʿAliyy Alḥusayn ibn Muḥammad said, Muḥammad ibn Yaʿqūb ibn Yusuf said, Arrabīʿ ibn Sulaymān said, Ashāfiʿiyy said, Ibn ʿUīaynah via Ibn ʿAjlān via Nāfiʿ via Ibn ʿUmar stated that he was approaching Aljarf and he got to Almirbad, so he (ʿAbdullah) performed Tayammum (wiped his face and hands), he prayed ʿAṣr, then he entered Madīnah while the sun was still up in the sky but he hasn't repeated the prayer.(1)

Aljarf is a place near to Mādīnah.

5 - The fifth condition is: intention for the mandatory prayer.

Allah, the Almighty says: "then purify yourselves with clean earth", which is clean dust.

There are five different opinions about the material that can be used for Tayammum.

Abū Ḥanīfah said: "It is permissible to perform Tayammum by the ground of earth and anything that is made out of it, even if the dust doesn't stick to the hands." Therefore, he (Abū Ḥanīfah) stated that Kohl, Arsines, Limestone, Gypsum, and powder (without the need of dust) can be used to perform Tayammum. He also

(1) [1148] **The assessment of the reliability of the chain of transmitters:**

- Its chain is Ṣaḥīḥ li Ghayrih, and the compiler mentioned, in his chain, Al-Miṭwaʿiy al-Kayyāl whose status is not known.

The authentication of Ḥadīth:

- Al-Bukhāriy mentioned this Ḥadīth as a Muʿallaq Ḥadīth (hanging Ḥadīth) in the book of Tayammūm, chapter of Performing Tayammūm during times of settlement (337) 1/525, and Al-Ḥāfiẓ, in (Taghlīq at-Taʿlīq) 2/184, connected the chain of this Ḥadīth up to the Prophet (P.B.U.H). This Ḥadīth also has a Tābiʿ that is mentioned by Aṭ-Ṭaḥāwiy in (Sharḥ Maʿāniy al-ʿAāthār) 1/114, from the way of Ibn Wahb from Mālik from Nāfiʿ that Ibn ʿUmar…. Then, he mentioned the rest of the Ḥadīth.
- Moreover, Ash-Shāfiʿiy mentioned it in (Al-ʾUmm) 1/60, and Al-Bayhaqiy, in (As-Sunan al-Kubrā) 1/224, mentioned it following its chain, then he said: and this statement was narrated with a chain up to the Messenger of Allāh (P.B.U.H.), but this way is not preserved.

added: "If a person strikes his hands on a solid rock (that doesn't have dust) to wipe his body parts, then it would be permissible to do so, but if he performs Tayammum with gold and silver that are low in value or copper and lead, then it isn't permissible to do so because these are not of the material of the ground of earth.

Mālik said: "It is permissible to perform Tayammum with earth and everything connected to it." Anything that is of the material of earth and trees can be used for Tayammum. He added: "It's permissible for a person to strike his hands on a tree to perform Tayammum."

Alʾawzāʿiyy and Athawriyy said: "It is permissible to perform Tayammum with earth and everything on it, like trees, stones, or clods of mud", they also added: "even if the person strikes his hands on ember or snow; it would be permissible to do so."

They relied on the following evidence:

(1149) Ibn Fanjawīh said, Abū Bakr Aḥmad ibn Muḥammad Addaynūriyy said, Aḥmad ibn Shuʿayb -in Egypt- said, Arrabīʿ ibn Sulaymān said, Shuʿayb ibn Allayth via his father via Jaʿfar ibn Rabīʿah via ʿAbdurraḥmān ibn Hurmuz via ʿUmayr (293), the freed slave of Ibn ʿAbbās who heard him say: "I and ʿAbdurraḥmān ibn Yasār, the freed slave of Maymūnah, the wife of the Messenger of Allah (PBUH) came to the house of Abū Juhaym Ibn al-Ḥārith Ibn Aṣimah, the Anṣārī. Juhaym said: "Messenger of Allah (PBUH) came from the direction of Biʾr Aljabal and a man met him; he greeted him but the Messenger of Allah (PBUH) made no response, till he (the Prophet) came to the wall, wiped his face and hands and then responded to the greetings."(1)

(1) **[1149] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Tayammūm, chapter of performing Tayammūm during times of settlement (337), Muslim in the book of Menses, chapter of Tayammūm (369), ʔAḥmad in (Al-Musnad) 4/169 (17541), An-Nasāʔiy in (As-Sunan al-Kubrā) 1/135 (307), Al-Bayhaqiy in (As-Sunan al-Kubrā) 1/205, and others. They narrated it from different ways from ʕAbd ar-Raḥmān al-ʔAʕraj from ʕUmayr, following the same chain.

Ashāfiʿiyy considered that the material which should be used in Tayammum must be pure dust that has remnants which get attached to the hands. This is soundest opinion because Allah, the Almighty said: "then purify yourselves with clean earth". The word 'ṣaʿīd' is a characteristic of the dust and 'ṭayeb' is the description of something that comes out of earth (plants), while anything that doesn't come out of earth is not considered 'ṭayib'.

The evidence for that is: ﴿Vegetation comes out of good land in abundance﴾, the word 'ṭayeb' is the equivalent of the word 'good'.

Also, the proof is the prophetic saying: "The earth has been made for me a place of prostration and a means of purification from dust", the dust was specified in this narration and Allah knows best.

﴿wiping your faces and hands﴾ the material that can be used in Tayammum was explained but the amount of this material and the way of performing Tayammum are held by different opinions that are divided into five schools of thought:

Azzuhriyy said: "The face must be wiped and the hands to the armpits and shoulders. The evidence for this opinion is as follows:

(1150) Alḥusayn ibn Muḥammad ibn Alḥusayn said, Aḥmad ibn Muḥammad ibn Isḥāq said, Aḥmad ibn Shuʿayb ibn ʿAliyy said, Muḥammad ibn Yaḥīā ibn ʿAbdullah:

(1151) Abū Naṣr Ashīrāziyy -according to his wordings- said, Abū Alwalīd Ḥassān ibn Muḥammad Alurashiyy said, Abū Alqāsim the son of the daughter of Aḥmad ibn Manīʿ said, ʿAbbās ibn Muḥammad both said, Yaʿqūb ibn Ibrāhīm ibn Saʿd said, his father via Ṣāliḥ ibn Kaysān via Ibn Shihāb Azzuhriyy said, ʿUbayd Allah ibn ʿAbdullah ibn ʿUtbah via Ibn ʿAbbās via ʿAmmār ibn Yāsir stated that the Prophet (PBUH) was in a journey along with ʿĀʿishah who lost her necklace so the travelers stayed to look for it (the narrator said something close to this meaning), then the verse which has the ruling of Tayammum was revealed. The companions struck the ground with their hands then moved them up without keeping any dust in their fists, then

they wiped their faces and hands all the way to the shoulders, then they wiped their palms all the way to the armpits.(1)

Ibn Sīrīn said: "Three strikes; one for the face, one for the hands, and one for the arms." Ashāfiʿiyy's opinion is two strikes: "One for the face and one for the hands all the way to the shoulders -this is the opinion of the Prophet's companions; ʿAbdullah ibn ʿUmar and Jābir ibn ʿAbdullah. And some of the students of the companions who held this opinion were: Alḥassan Albaṣriyy and Ashaʿbiyy. And some of the scholars of Islamic jurisprudence who held this opinion were: Abū Ḥanīfah, Athawriyy, Mālik, and Allayth. Their evidence was as follows:

(1152) Abū ʿAbdullah Albayiʿ, Abū Muḥammad Alkayāl, and Abū ʿAliyy Assarāj said: Abū Alʿ Abbās Alʾaṣam said, Arrabīʿ ibn Sulaymān said, Ashāfiʿiyy said, Ibrāhīm ibn Muḥammad (294) via Abī Alḥūayrith -ʿAbdurraḥmān ibn Muʿāwīah via Alʾaʿraj via Ibn Aṣimmah stated that Messenger of Allah (PBUH) performed Tayammum by wiping his face and both arms.(2)

---

(1) **[1150, 1151] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīh.

The authentication of Ḥadīth:
- It is mentioned by An-Nasāʔiy in the book of Purification, chapter of performing Tayammūm during times of settlement 1/167, Abū Dawūd in the book of Purification, chapter of Tayammūm (318), ʔAḥmad in (Al-Musnad) 4/263 (18322), Al-Bayhaqiy in (As-Sunan al-Kubrā) 1/208, Abū Yaʕlā in (Al-Musnad) 3/198 (1629), and Ibn al-Jawziy in (At-Taḥqīq fī ʔAḥādīth al-Khilāf) 1/234 (273), from the way of Az-Zuhriy from ʕUbaydullāh ibn ʕAbdullāh from Ibn ʕAbbās from ʕAmmār, following the same chain.
- Previously, the chain of this Ḥadīth was assessed in terms of other chains of transmission.

(2) **[1152] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ḥasan li Ghayrih because of Abī al-Ḥuwayrith, but he was followed up.

The authentication of Ḥadīth:
- It is mentioned by Ash-Shāfiʕiy in (Al-ʔUmm) 1/61 from the way of ʔIbrāhīm ibn Muḥammad from Abī al-Ḥuwayrith, following the same chain.
- Previously, there was assessment to this chain from the way of Al-Layth from Jaʕfar from Al-ʔAʕraj, following the same chain. This way is a strong follow-up to Abī al-Ḥuwayrith.

(Weak narration) Abū ʾUmamah and Ibn ʿUmar stated that the Prophet (PBUH) said: **"Tayammum is two strikes: one for the face and one for the hands all the way to the elbows."**

Arrabīʿ ibn Badr via his father via his grandfather via Aslaʿ stated that the Prophet (PBUH) commanded him to prepare the ride. Aslaʿ said: "I am in a state of full impurity", the Prophet (PBUH) was silent then the verse of Tayammum was revealed then the Prophet (PBUH) said: **"This is enough for you";** he struck the ground with his palms then shook the dust away from them then wiped his face then passed on his beard then struck the ground again then rubbed one hand with the other then wiped both sides of the arms.

(1153) (Very weak narration) Abū Naṣr Alfaqīh (the jurisprudent) said, Abū Alwalīd said, ʿAbdullah ibn Muḥammad ibn Shirwaih said, Muḥammad ibn Yaḥīā said, Muḥammad ibn ʿīsā via Arrabīʿ ibn Badr stated the same meaning of the narration.(1)

ʿAliyy ibn Abī Tālib (may Allah be pleased with him) said: "There are two strikes; one for the face and one for the palms."

The opinion of a number of scholars is one strike for the face and palms; Saʿīd ibn Almusayib, Alʾwzāʿiyy, Aḥmad, and Isḥāq who relied on the meaning of the word 'hands' in the verse. They said: "The hand is generically about the palms and elbows." The evidence for that is the punishment of cutting the hand of the thief from the elbow as Allah says: ﴿As for male and female thieves, cut off their hands﴾.

(1154) And Abū Alḥusayn Alkhafāf said, Abū Alʿabbās Assarāj said, Abū Yaḥīā Albazāz said, Yunus ibn Muḥammad said, Abān ibn Yazīd Alʿṭār via

(1) **[1153] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as Ar-Rabīʿ is Matrūk whose father and grandfather are Majhūl narrators as well. In addition, I could not find Ibn Shirawayh.

The authentication of Ḥadīth:
- It is mentioned by Ad-Dāraquṭniy in (As-Sunan) 1/179 (14), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/107, Aṭ-Ṭaḥāwiy in (Sharḥ Maʿānīy al-ʾAāthār) 1/67, Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 1/298 (875), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 1/208, from the way of Ar-Rabīʿ ibn Badr from his father from his grandfather from Al-ʾAslaʿ.
- The chain that the compiler mentioned contains Ibn Shirawayh whom I could not find.

Qatādah via ʿUrwah via Saʿīd ibn ʿAbdurraḥmān ibn Abziyy via his father via ʿAmmār ibn Yāsir stated that Messenger of Allah (PBUH) said about Tayammum: **"A strike for the face and the palms."**(1)

Tayammum for full or partial impurity has the same ruling. All schools of thought agree that the person who is in a state of full impurity should perform Tayammum exactly like the one who is in a state of partial impurity in case of inability to find water. The exception is the narration attributed to ʿUmar ibn Alkhaṭāb and ʿAbdullah ibn Masʿūd who said: "It is not permissible for the person in a state of full impurity to perform Tayammum. He must wait until he finds water to perform Ghusl and pray." They also interpreted "or you have touched women" literally with hands and not the full intercourse.

(1155) Aḥmad ibn Muḥammad ibn ʿUmar said, Abū Alʿabbās Muḥammad ibn Isḥāq ibn Ibrāhīm Athaqafiyy said, Isḥāq ibn Ibrāhīm Alḥanẓaliyy said, Jarīr via Alʾaʿmash via Salamah ibn Kuhayl via Saʿīd ibn ʿAbdurraḥmān ibn Abziyy via his father stated that a man asked ʿUmar (may Allah be pleased with him) about a person in a state of full impurity who cannot find water, so he said: "He shouldn't pray until he finds water", so ʿAmmār ibn Yāsir said: "Don't you remember when Messenger of Allah (PBUH) sent both of us in an expedition then you were in a state of full impurity and therefore rolled your body into dust and when you came back to Messenger of Allah (PBUH), he laughed and said: **"It would've been enough for you to do so and so",** he struck the ground with his hands and wiped his face and hands (295). Then ʿUmar

---

(1) **[1154] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by At-Tirmidhiy in the book of Purification, chapter of what has been mentioned about Tayammūm (144), Ad-Dāraquṭniy in (As-Sunan) 1/182 (27), Ad-Dāramiy in (As-Sunan) (772), ʔAḥmad in (Al-Musand) 4/263 (18319), Ibn Abī Shaybah in (Al-Muṣannaf) 1/292 (1697), Ibn Khuzaymah in (his Ṣaḥīḥ) 1/34 (267), Ibn al-Mundhir in (Al-ʔAwsaṭ) 2/51, and Al-Ḥākim in (Al-Mustadrak) 2/41, from different ways from Qatādah from ʿAzrah from Saʿīd from his father from ʿAmmār.

said: "Be mindful of Allah O ʿAmmār!", ʿAmmār said: "If you wish, I will not tell anybody else about it."(1)

(1156) Aḥmad ibn Muḥammad said, Muḥammad ibn Isḥāq said, Isḥāq ibn Ibrāhīm Alḥanẓaliyy said, ʿAmmār ibn Ruzayq said, Salamah ibn Kuhayl via Saʿīd ibn ʿAbdurraḥmān ibn Abziyy via his father said: "I was with ʿUmar ibn Alkhaṭāb while a Bedouin asked him as follows: "We do not have water for a month or two", ʿUmar said: "If I were you, I wouldn't pray." ʿAmmār ibn Yāsir said: "Don't you remember O commander of the faithful when we were together in one of the journeys?", ʿUmar said: "Yes." ʿAmmār said: "I was in a state of full impurity and rolled my body into dust then went to Messenger of Allah (PBUH) and told him about this incident so he laughed and said: "It would've been enough for you to do that", ʿAmmār opened his palms and placed them on the ground then shook the dust off the hands then wiped his face and a small part after the palms, so ʿUmar said: "Be mindful of Allah O ʿAmmār", ʿAmmār said: "O commander of the faithful, if you want that I never tell anybody about that", ʿUmar said: "No, you are responsible for your testimony."(2)

(1157) Abū Bakr Aljawzaqiyy said, Makkiyy ibn ʿAbdān said, ʿAbdullah ibn Hāshim said, Abū Muʿāwīah via Alʾaʿmash.

(1158) Abū Alḥusayn Akhafāf said, Abū Alʿabbās Assarāj said, Isḥāq ibn Ibrāhīm said, Abū Muʿāwīah said, Alʾaʿmash said.

---

(1) [1155] **The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Tayammūm, chapter of Can a person blow off the dust from his hands in performing Tayammum (331), Muslim in the book of Menses, chapter of Tayammūm (368), Abū Dawūd in the book of Purification, chapter of Tayammūm (323), Ibn Mājah in the book of Purification and its Sunan, chapter of Performing Tayammūm with one tap on dust (569), and others. They narrated it from the way of Saʿīd ibn ʿAbd ar-Raḥmān from his father, following the same chain.

(2) [1156] Refer to the previous Ḥadīth.

(1159) Abū Alḥusayn said, Abū Alʿabbās said, Yusuf ibn Mūsā said, Abū Muʿāwīah and Yaʿlā ibn ʿUbayd both said, Alʾaʿmash via Shaqīq said: "I was sitting with ʿAbdullah and Abī Mūsā, so Abū Mūsā said: "O Abā ʿAbdurraḥmān, if a man is in a state of full impurity but cannot find water, can he pray (without Ghusl)?", he replied: "No", Abū Mūsā said: "Don't you remember what ʿAmmār told ʿUmar about? When the Messenger of Allah (PBUH) sent both of them to an expedition so ʿUmar was in a state of full impurity and rolled himself into dust but when he told the Prophet (PBUH) about this incident, the Prophet (PBUH) said: **"It would've been enough for you to do so and so", he struck his hands on the ground and wiped his face and palms."** He replied: "ʿUmar wasn't convinced with this." He added: "Then, how would you interpret this verse: "and cannot find water, then purify yourselves with clean earth"? He replied: "**If we permitted them to do so, then some of them would perform Tayammum whenever they felt the coldness of water!**", Yaʿlā added to this narration: Alʾaʿmash told Shaqīq: "Nothing was for this except that?"(1)

The evidence for the validness of prayer after performing Tayammum is as follows:

(1160) Ibn Fanjawīh said, Assuniyy said, Annasāʾiyy said, Suwayd ibn Naṣr said, ʿAbdullah via ʿAwf via Abī Rajāʾ stated that he heard ʿImrān ibn Ḥuṣayn state that a man was seen by the Prophet (PBUH) who hadn't prayed with the congregation so he said: **"What made you not pray with the congregation?",** he said: "O Messenger of Allah, I am in a state of full impurity

(1) **[1157 – 1159] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Tayammūm, chapter of a Junub (a person in the state of major impurity) should perform Tayammūm if he fears being ill, resulting in death or losing water for drinking (346), Muslim in the book of Menses, chapter of Tayammūm (368), Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 4/130 (1305), Abū ʿAwānah in (Al-Musnad) 1/304, and others. They narrated it from the way of Al-ʾAʿmash from Shaqīq, following the same chain.

(Janābah) and I cannot find any water", the Prophet (PBUH) said: **"You just need dust; that's enough for you."**(1)

(1161) (Weak narration) Abū Naṣr Ashirāziyy said, Abū Alwalīd said, Musadad ibn Qaṭan said, Dāwūd ibn Rashīd said, ʿAliyy ibn Hāshim via Ismāʿīl via Muslim via Abī Rajāʾ via ʿImrān ibn Ḥuṣayn stated that he prayed behind the Prophet (PBUH) (296) and a man was in a state of full impurity so the Prophet (PBUH) commanded him to perform Tayammum to pray and when he was able to find water, the Prophet (PBUH) commanded him to perform Ghusl and haven't commanded him to repeat the prayer.(2)

(1162) Ibn Fanjawīh said, Assuniyy said, Annasāʾiyy said, ʿAmr ibn Hishām said, Makhlad said, Sufyān via Ayūb via Abī Qulābah via ʿAmr ibn Bajdān via Abī Dhar stated that the Messenger of Allah (PBUH) said: **"The pure dust is the ablution of Muslims, even if water cannot be found for 10 years."**(3)

---

(1) **[1160] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīh.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Tayammūm (348), An-Nasāʾiy in (As-Sunan al-Kubrā) 1/136 (310), ʾAḥmad 4/434 (19897), Ibn al-Mundhir in (Al-ʾAwsaṭ) 1/157, Ibn Khuzaymah in (his Ṣaḥīḥ) 1/137 (271), and others. They narrated it from different ways from ʿAwf from Abī Rajāʾ from ʿImrān, following the same chain.

(2) **[1161] The assessment of the reliability of the chain of transmitters:**
- Its chain contains ʾIsmāʿīl ibn Muslim whose narration is weak.

The authentication of Ḥadīth:
- Refer to the authentication of the previous Ḥadīth.

(3) **[1162] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ḥasan li Gharyih. It is also rendered Ṣaḥīḥ by Ibn Ḥajar in (Fatḥ al-Bāriy) 1/235 given its Tābiʿ narrations, Ibn al-Qaṭṭān, the opinion that is reported by Ibn al-Mulaqqin in (Tuḥfat al-Muḥtāj) 1/208, At-Tirmidhiy, Al-Ḥāim, Adh-Dhahabiy, and An-Nawawiy.
- See: (ʾIrwāʾ al-Ghalīl) 1/181 by Al-ʾAlbābiy.

The authentication of Ḥadīth:
- It is mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) 1/136 (311), Abū Dawūd in the book of Purification, chapter of the Junub can perform Tayammūm (332), At-Tirmidhiy in the book of Purification, chapter of the Junub can perform dry Tayammūm if he cannot find water (124), ʿAbd ar-Razzāq in (Al-Muṣannaf) 1/128 (913), Al-Ḥākim in (Al-Mustadrak) 1/284, Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 4/137 (1311), ʾAḥmad in (Al-Musnad) 5/155 (21371), and Abū Dawūd aṭ-

﴿God is always ready to pardon and forgive﴾

[Qurʾān 4:44]: ﴿[Prophet], have you not considered how those who were given a share of the Scripture﴾ the Jews of Madīnah. Ibn ʿAbbās said: "It was revealed about Rifāʿah ibn Zayd ibn Asāʾib and Mālik ibn Daghsham who used to use a distorted speech and find false faults about the Prophet (PBUH) whenever they talked to him, therefore, Allah, the Almighty revealed this verse."

﴿purchase misguidance﴾ brevity which means: they purchase misguidance with guidance ﴿and want you [believers], too, to lose the right path﴾ Alḥassan read it with 'fatḥah' on the 'ḍād'. The right path 'assbīl' means: away from the right path.

[Qurʾān 4:45]: ﴿Allah knows your enemies best﴾ among you. So do not ask for their advice because they are your enemies. 'Aʿlam' may have the same meaning as ''alīm' (the All-knowing), as Allah says: ﴿which is even easier for Him﴾, easier is 'ahwan' in Arabic, which may mean 'the easiest' ﴿God is enough to protect and to help you﴾

[Qurʾān 4:46]: ﴿Some Jews﴾ it can be a linked to "have you not considered how those who were given a share of the Scripture". It may also be a separate statement which means: ﴿Some Jews distort the meaning of [revealed] words﴾ as Allah says: ﴿[The angels say], 'Every single one of us has his appointed place﴾, the words 'ilā lahu' has the same meaning of 'ilā man lahu'.

Dhū Arrimah said: "Some of them had tears flowing uncontrollably … and others push their tears with disregard." The poet dropped the preposition 'man' before the word 'tears'

﴿the meaning of [revealed] words﴾ ʿAliyy ibn Abī Tālib read 'alkalām' with ''alif' (Qirāʾah Shādhah); they hide the characteristics of Muḥammad and the truth about the verse of stoning (rajm).

Ṭayālisiy in (Al-Musnad) 2/66 (484). All of them narrated it from the way of Abī Qilābah from ʿAmr from Abī Dharr, but ʿAmr is Majhūl.

Ibn ʿAbbās said: "Jews used to come to the Prophet (PBUH) to ask about an issue which he expects them to follow but they distort his speech after leaving."

﴿they say, 'We hear'﴾ what you say ﴿and disobey,'﴾ your command ﴿And 'Listen,' [adding the insult] 'May you not hear,'﴾ we do not accept your words.

Some scholars stated that this has the same meaning of saying: "Listen to us and we hope that you have hearing loss and 'Rāʿinah' [Look at us], which has another evil meaning that stems from 'recklessness'. This was explained in the interpretation of Surat Albaqarah. ﴿twisting it abusively with their tongues so as to disparage religion. If they had said, 'We hear and obey,' 'Listen,' and ʾUnẓurnā [Look at us],' that would have been better and more proper for them. But Allah has spurned them for their defiance; they believe very little.﴾

[Qurʾān: 4:47]: ﴿People of the Book﴾ this is addressing the Jews ﴿believe in what We have sent down﴾ which is the Qurʾān ﴿to confirm what you already have﴾ Ibn ʿAbbās said: "The Messenger of Allah talked to the chief Jewish rabbis such as: ʿAbdullah ibn Ṣūrīā and Kaʿb ibn Asad as follows: 'O Jewish people! Be mindful of Allah and embrace Islam, by Allah you are fully sure that I came with the Truth to you', they said: 'We know nothing about that, Muḥammad', and they denied the truth and insisted on disbelief so Allah, the Almighty revealed: "People of the Book, believe in what We have sent down to confirm what you already have". (297)

﴿before We wipe out [your sense of] direction, turning you back﴾ the majority of Qurrāʾ read 'naṭmis' with 'kasrah' on the word 'mīm'. Abū Rajāʾ read the 'naṭmus' with 'dammah' on the word 'mīm' (Qirāʾah Shādhah). They are two correct dialects. Ibn ʿAbbās said: "'Naṭmis' means that faces will turn the faces (of disbelievers) into camels' hooves or feet of animals." Qatādah and Aḍaḥāk said: "Their eyes will be blind", the face is mentioned as a Metonymy (majāz) for the eyes.

﴿turning you back﴾ The (disbelievers') faces will be facing backwards and their eyes will be placed on their napes", this is the narration of ʿAṭīah via Ibn ʿAbbās. Alfarrāʾ said: "Their faces will have hair like apes to be different from the nature of humans' hair behind their faces."

Alqutaybiyy said: "We remove the features of the face including the eyes, eyebrows, noses, and mouths. "Turning you back" refers to the faces becoming like napes."

Someone may ask: "How are they threatened to have their faces wiped if they do not believe but they still do not receive such punishment?".

The answer is as follows: Some of the scholars believe that this threat will still be fulfilled in the futre. The Jews' (faces) must be wiped and deformed before the Day of Judgment based on the opinion of Almubarad.

Others stated that this threat was for the disbelief of all Jews but when ʿAbdullah ibn Salām and his companions believed in the Prophet, the rest of Jews were pardoned.

It is narrated that when this verse was revealed, ʿAbdullah ibn Salām came to the Messenger of Allah (PBUH) before reaching his home and said: "O Messenger of Allah (PBUH), I was afraid that my face may be placed on my nape if I haven't come to you quickly."

Annakhʿiyy said: "ʿUmar ibn Alkhaṭāb recited this verse to Kaʿb Alaḥbār so Kaʿb said: "O my Master, I have believed, O my Master, I have submitted myself to You." He embraced Islam quickly because he feared being punished according to the meaning of this verse.

Saʿīd ibn Jubayr: "'Ṭams' is the punishment of absolute misguidance after apostasy." Alḥassan and Mujāhid said: "Before We make some of them blind to the Truth and turn them away from the light of guidance so they turn back to disbelief and misguidance."

Ibn Zayd said: "We wipe the features of their faces and their foreheads and let them turn back to their original countries which they came from;

Levant. This was explained previously. This may be the expulsion of Banū Annaḍīr to Adhriʿāt (Daraa) and Arīḥā (Jericho) in Levant.

'Ṭams' linguistically means that something is wiped, corrupted, and transformed. 'Ṭāmis or ṭāsim' is a description of a painting that is deteriorated. The wind removes the footprints, which means it is 'ṭāmis'.

﴾or reject you, as We rejected those who broke the Sabbath﴿ (298) We made them apes and pigs ﴾Allah's will is always done﴿.

[Qurʾān 4:48]: ﴾Allah does not forgive the joining of partners with Him﴿ Alkalbiyy said -based on his chain of narration: "This verse was revealed about the disbelievers; Waḥshiyy ibn Ḥarb and his companions. Waḥshiyy and his companions were promised freedom from slavery if they kill Ḥamzah but their owners broke their promises, so they regretted killing Ḥamzah and sent a letter to the Messenger of Allah (PBUH): 'We regret what we have done and we would like to embrace Islam but we heard you recite this verse in Makkah: ﴾Those who never invoke any other deity beside Allah﴿, and we have associated partners to Allah, took the life which was made sacred by Him, and committed fornication. Hadn't it for this verse, we would've embraced Islam.' Allah, the Almighty revealed: ﴾except those who repent, believe, and do good deeds﴿ (the two verses which follow the three major sins were revealed). So, the Messenger of Allah (PBUH) sent a letter to Waḥshiyy and his companions who have sent back to him the following: "This is a difficult requirement; we are afraid of not doing good deeds which means that we aren't included with people mentioned in the verse", Allah the Almighty revealed the following verse: ﴾Allah does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will﴿. The Prophet (PBUH) sent this verse in a letter to them so they replied as follows: "We are afraid that Allah's Will doesn't include us." Therefore, Allah revealed: ﴾Say, My servants who have harmed yourselves by your own excess﴿ so the Prophet (PBUH) sent the verse in a letter to them so they embraced Islam and came to the Prophet (PBUH) who accepted their pledge of Allegiance. He (PBUH) said to

Waḥshiyy: "Describe to me how you have killed Ḥamzah?" When Waḥshiyy described the killing of Ḥamzah, the Prophet (PBUH) said: "What an evil thing to do! Get out of my face (for the rest of his life)! Waḥshiyy travelled to Levant and lived there to his death.

Muqātil said: "Allah does not forgive the joining of partners with Him" this verse was revealed about the Jews and "anything less than that He forgives to whoever He will" is about the believers in Allah alone."

Abū Mijlaz via Ibn ʿUmar said: "This verse was revealed about the believers. When Allah revealed: "﴿Say, My servants who have harmed yourselves by your own excess﴾, the Prophet (PBUH) ascended the pulpit and recited it to people and a man said: 'What about associating partners to Allah?', the Prophet (PBUH) was silent until the man asked three times about the same issue so Allah revealed: "Allah does not forgive the joining of partners with Him". The first verse is in Surat Azzumar and the second one is in Surat Annisāʾ.

(1163) (Very weak narration) ʿAbdullah ibn Ḥāmid said, Aḥmad ibn Muḥammad ibn Shādhān said, Jīʿūbah said, Ṣāliḥ ibn Muḥammad via Almusayib ibn Shurayk via Muṭarif ibn Ashikhīr said, Ibn ʿUmar said: "We used to bear witness that a person is among the dwellers of Hellfire if he dies without repenting from a major sin until Allah revealed this verse: "Allah does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will", therefore we stopped bearing such witnesses."(1)

(1) **[1163] The assessment of the reliability of the chain of transmitters:**

- The chain that the compiler mentioned is very weak as it contains Ṣāliḥ ibn Muḥammad who is criticized an Sāqiṭ (very weak), Al-Musayyib ibn Shurayk who is Matrūk, and other narrators who are Majhūl.
- The later-mentioned chain by Aṭ-Ṭabariy contains Al-Haytham who is weak.
- The later-mentioned chain by Ibn Abī Ḥātim contains Ṣāliḥ al-Murriy who is weak.
- Given these ways and the later-mentioned way by Al-Haythamiy, this Ḥadīth reaches the degree of Ḥasan li Ghayrih and has an authentic basis.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/126 from the way of Al-Haytham Jammāz that Bakr ibn ʿAbdullāh related to us from Ibn ʿUmar, following the same chain.

(1164) (Very weak narration) Ibn Fanjawīh said, Abū Bakr ibn Khurjah (299) said, Muḥammad ibn ʿAbdullah ibn Sulaymān Alḥaḍramiyy said, Muḥammad ibn Abī Bakr Almuqadimiyy said, Muʿtamir ibn Sulaymān via ʿAliyy ibn Ṣāliḥ and ʿAmr ibn ʿUthmān who noth narrated that Mūsā ibn ʿUbaydah Arrabadhiyy via his brother via Jābir ibn ʿAbdullah stated that the Prophet (PBUH) said: **"Forgiveness is showered upon servants (of Allah) until the barrier comes",** someone said: "O Messenger of Allah, what is the coming of the barrier?", the Prophet (PBUH) said: **"The association of partners to Allah", then he recited: "Allah does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will".**(1)

(1165) Ibn Fanjawīh said, ʿUbayd Allah ibn Muḥammad ibn Shanabah said, Muḥammad ibn Ibrāhīm ibn Zīād Aṭayālisiyy said, Alḥassan ibn ʿArafah said, Yaḥīā ibn Alyamān said, Sufyān Athawriyy via Ibrāhīm ibn Muḥammad ibn Almuntashir via his father via Masrūq via ʿAbdullah ibn ʿAmr stated that Messenger of Allah

- It is also mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/970 (9421) from the way of Ṣāliḥ from ʾAyyūb from Nāfiʿ from Ibn ʿUmar, following the same chain.
- It is also mentioned by Al-Haythamiy in (Majmaʿ az-Zawāʾid) 7/5, and he said: Abū Yaʿlā narrated this Ḥadīth, and its other narrators are some of the narrators of the Ṣaḥīḥ, except for Ḥarb is Surayj who is reliable.

(1) **[1164] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Ibn Kharjah who used to fabricate narrations and attribute them to reliable narrators. In addition, Mūsā is weak, and I am not exactly sure who ʿAmr ibn ʿUthmān is.

The authentication of Ḥadīth:

- It is mentioned by Ibn ʿAdiy in (Al-Kāmil) 6/334 from the way of ʿAliy ibn Ṣāliḥ from Mūsā ar-Rabadhiy from his brother from Jābir, following the same chain.
- It also has a Shāhid from the way of ʿAbd ar-Raḥmān ibn Thābit ibn Thawbān from his father from Makḥūl from ʿUmar ibn Nuʿaym from ʾUsāmah ibn Salmān that Abā Dharr al-Ghifāriy related to them that the Messenger of Allāh (P.B.U.H) said…. Then, he mentioned the Ḥadīth.
- It is also mentioned by Al-Ḥākim in (Al-Mustadrak) 4/286 as he rendered it Ṣaḥīḥ, ʾAḥmad in (Al-Musand) 5/174 (21523), Ibn al-Jaʿd in (his Musnad) (p. 489) (3402), Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 2/393 (626), Aṭ-Ṭabarāniy in (Musnad ash-Shaymiyyīn) 1/124, and Al-Khaṭīb in (Tārikh Baghdād) 2/314.
- No one is sure who ʿUmar ibn Nuʿaym is, and ʾUsāmah is Majhūl.

(PBUH) said: "**Whoever meets Allah without associating anything in worship with Him will go to Paradise and no sin will harm him (it will not prevent him from entering it). And whoever meets Allah while associating anything in worship with Him will go to Hellfire and no good deed will benefit him (will not make him enter paradise).**"(1)

(1166) Alkhabāziyy said, Alqubāb said, Ibn Annuʿmān said, Abū Naʿīm said, Isrāʾīl said, Thūayr via ʿAliyy said: "The most beloved verse to me is this verse: ﴿Allah does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will but anyone who joins partners with Allah has concocted a tremendous sin﴾.(2)

---

(1) **[1165] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Ibn Shanbah, Aṭ-Ṭayālisiy, and Yaḥyā ibn Yamān.
- This Ḥadīth has a Shāhid mentioned by Al-Bukhāriy in the book of Knowledge, chapter of a scholar narrows down his knowledge to specific people lest they the excluded people may not understand (129), which is narrated by Muʿādh, with the following wording: "Whoever will meet Allāh, not associating a thing in worship with Him, will enter Paradise."
- There is another Shāhid mentioned by Muslim in the book of Faith, chapter of Prohibiting and Clarifying Pride (93), which is narrated by Jābir, with the following wording: "Whoever will meet Allāh, not associating a thing in worship with Him, will enter Paradise, and whoever will meet Him, associating a thing in worship with Him, will enter Hell-fire."

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (Al-Musnad) 2/170 (6586) from the way of Sufyān from ʾIbrāhīm ibn Muḥammad ibn al-Muntashir from his father he said: a man visited Masrūq and said: I heard ʿAbdullāh ibn ʿAmr saying…. Then, he mentioned the rest of this Ḥadīth. It is obvious through the chain that ʾAḥmad mentioned that there is an unnamed man between Masrūq and ʿAbdullāh.
- In this regard, Al-Haythamiy, in (Majmaʿ az-Zawāʾiy 1/19, said: the narrators of this Ḥadīth are some of the narrators of the Ṣaḥīḥ, except for the Tābiʿiy who is unnamed.

(2) **[1166] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Thuwayr.

The authentication of Ḥadīth:

- It is mentioned by At-Tirmidhiy in the book of Tafsīr, chapter of Regarding Surat an-Nisāʾ (3037) from the way of ʾIsrāʾīl from Thuwayr from ʿAliy, following the same chain. Given this way, it becomes clear that ʿAliy's father falls between ʿAliy and Thuwayr.
- It is also mentioned by Al-Firyābiy as stated by As-Suyūṭiy in (Ad-Durr al-Manthūr) 2/302.

[Qurʾān 4:49]: ﴿[Prophet], have you considered those who claim purity for themselves?﴾ Alkalbiyy said: "This verse was revealed about some Jews who came with their children to the Prophet (PBUH). Some of these men were: Baḥriyy ibn ʿAmr, Nuʿmān ibn Awfā, and Marḥab ibn Zayd. They said: 'O Muḥammad, do these (the children) have any sins?', the Prophet (PBUH) said: "No", so they said: 'By Allah, we are like them; whatever we commit in the morning is forgiven at night and whatever we commit at night is forgiven in the morning', therefore Allah, the Almighty revealed this verse to refute their false claim."

Alḥassan, Aḍaḥāk, Qatādah, Muqātil and Assudiyy said: "This verse was revealed about the Jews and Christians as they said: "'We are the children of Allah and His beloved ones", and they also said: "No one will enter Paradise unless he is a Jew or a Christian."

Mujāhid and ʿikrimah said: "They used to let their children lead them in prayers because they claimed that they do not have any sins; this action is a way of claiming purity for themselves."

ʿAṭīah via Ibn ʿAbbās said: "The Jews said: 'our dead fathers and children will intercede for us and will purify us', therefore Allah, the Almighty revealed this verse."

ʿAbdullah (may Allah be pleased with him) said: "It is the claim of purity for each other."

(1167) Ibn Fanjawīh said, Ibn Shanabah said, Muḥammad ibn ʿImrān said, Abū ʿUbayd Allah Almakhzūmiyy said, Ibn ʿUyaynah via Ayūb Aṭāʾiyy via Qays ibn Muslim via Tāriq ibn Shihāb said: "I heard Ibn Masʿūd say: 'A man may get out of his house with some faith (in his heart) but another man who has no benefit nor harm for him stumbles upon him and engages in a discussion about something (300) which may not be of interest for the other man but he ends up heading back home without any faith', then Ibn Masʿūd recited: "[Prophet], have you considered those who claim purity for themselves?"(1)

(1) **[1167] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.
- This chain contains Ibn Shanbah whose status is Majhūl, and Ibn ʿImrān whom I could not find.

﴿No ! God purifies whoever He will﴾ a purification of sins. Allah mends the hearts of whoever He wills; those who deserve such blessing. This meaning is mentioned in Surat Annūr verse number 21.

﴿no one will be wronged by as much as the husk of a date stone﴾ 'fatīl' is the cracked part of the date stone. It is said that 'fatīl' is any dirt or sweat that you wipe out between your fingers. The morphological balance of 'faʿīl' has the same meaning of 'mafʿūl'. The poet said: **"An army of thousands is conscripted for invasion … but the enemy isn't harmed to a degree equivalent to the husk of date."** The poet used the word 'fatīl'.

[Qurʾān 4:50]: ﴿See﴾ O Muḥmmad ﴿how they invent lies about Allah﴾ by changing His Book ﴿this in itself is a flagrant sin﴾.

[Qurʾān 4:51]: ﴿Do you not see how those given a share of the Scripture﴾ Assulamiyy read 'ʾalm tar' with 'sukūn' on the 'rāʾ' in all over the Qurʾān (Qirāʾah Shādhah). This is the dialect of people who do not only remove the last letter in a state of 'jazm', as the poet said: **"The one who is guided by Allah will be guided and no one will be able to misguide … and the one who goes astray won't be guided by anyone."** The poet made the word 'yahtad' (be guided) with 'sukūn' on the last letter 'dāl'.

﴿[evidently] now believe in idols and evil powers?﴾ there is a difference of opinion about the meaning of 'jibt and ṭāghūt'. ʿikrimah said: "These are two idols which were worshiped by the disbelievers." Abū ʿUbaydah said: "These are any worshipped idol made of stones or clods of mud, an image or the devil." The evidence for this meaning is in the verse: ﴿Worship God and shun false gods﴾ and the verse: ﴿for those who shun the worship of false gods and turn to Allah (alone)﴾, false gods are 'ṭāghūt'.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/128, ʾAḥmad in (Al-Musnad) 4/99, Al-Ḥākim in (Al-Mustadrak) 4/483, Hannād in (Az-Zuhd) 2/55 (1153), Ibn al-Mubārak in (Az-Zuhd) (p. 29) (382), and Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 3/227 (4873). They narrated it from different ways from Qays ibn Muslim from Ṭāriq from Ibn Masʿūd.

ʿAṭīah via Ibn ʿAbbās said: "Jibt is idols and ṭāghūt is the made-up scriptures of the idols that are placed in front of them." These (false scriptures) are made up for the misguidance of people.

It is said that 'jibt' is idols and 'ṭāghūt' is the devil. Every idol has a specific devil which deceives people to worship it.

ʿĀmir Ashaʿbiyy and Mujāhid said: "Jibt is sorcery and tāghūt is the devil." Zayd ibn Aslam said: "Jibt is the sorcerer and ṭāghūt is the devil."

The evidence for this meaning is the verse: ﴿As for the disbelievers, their allies are false gods (ṭāghūt)﴾ and the verse: ﴿while those who reject faith fight for an unjust cause (tāghūt)﴾.

Muḥammad ibn Sīrīn and Makḥūl said: "Jibt is the soothsayer and tāghūt is the sorcerer." This is the narration of Alwālibiyy via Ibn ʿAbbās.

Saʿīd ibn Jubayr and Abū Alʿālīah said: "Jibt is the sorcerer according to the Abyssinian dialect and ṭāghūt is the soothsayer." ʿikrimah said: "Abū Burdah was a soothsayer in the pre-Islamic era of ignorance and when a number of Muslims went to visit him, Allah the Almighty revealed this verse."

Aḍaḥāk said: "Jibt is Ḥuyay ibn Akhṭab and ṭāghūt is kaʿb ibn Alʾshraf." The evidence for this opinion is the verse: ﴿yet still want to turn to unjust tyrants for judgement (ṭāghūt)﴾. It was said that Abū Alqāsim ibn Ḥabīb narrated via some people that Jibt is Iblīs and ṭāghūt is (301) his allies."

(1168) Abū Bakr ibn ʿAbdūs said, Abū Alḥassan Alkārziyy said, ʿAliyy ibn ʿAbd Alʿazīz said, Abū ʿUbayd Alqāsim ibn Salām said, Marwān Alfizāriyy and Isḥāq Alʾazraq -or one of them via ʿAwf:

(1169) Ibn Fanjawīh said, Hārūn ibn Muḥammad ibn Hārūn said, ʿAbdullah ibn Muḥammad ibn Sinān said, ʿAmr ibn Manṣūr Alqaysiyy said, Shuʿbah via ʿAwf Alʾaʿrābiyy said, Ḥayān ibn Alʿalāʾ via Qaṭan ibn Qubaysh ibn Almukhāriq via his father stated that Messenger of Allah (PBUH) said: "The act of divination using stones (ṭariq), belief in bad omens, and fortunetelling

based on the flight of birds (ʿIāfah) are acts of 'Jibt' (worshipping others than Allah)."(1)

Jibt is everything that is made forbidden by Allah and Ṭāghūt is everything which leads to extreme transgression of Allah's boundaries.

﴿They say of the disbelievers, 'they are more rightly guided than the believers'﴾ the interpreters of Qurʾān stated that Kaʿb ibn Alʾshraf travelled to Makkah along with 70 Jews after the Battle of ʾUḥud to ally with Quraysh against the Messenger of Allah (PBUH) and violate the peace treaty with him. Kaʿb stayed at Abī Sufyān's house and was treated hospitably by him and the Jews stayed at the houses of the people of Quraysh. The people of Makkah said: "You are people of a Book and Muḥammad also came with a Book; we do not feel safe that you may be setting a plot against us so prostrate to these two idols and believe in them if you want us to join your forces", Kaʿb prostrated and followed their request, then Allah, the Almighty revealed: ﴿now believe in idols and evil powers (Jibt and ṭāghūt)﴾. Kaʿb said to the people of Makkah: "Thirty from our side and thirty from your side should gather to stick our bodies to the Kaʿbah and promise the Master of this House to do our best in fighting Muḥammad." They followed his request then abū Sufyān said to Kaʿb: "You are a literate man who can read the Qurʾān but we are illiterates who have no knowledge (of the

(1) **[1168, 1169] The assessment of the reliability of the chain of transmitters:**

- The first chain contains the Shaykh of the compiler who was not exposed to Jarḥ or Taʿdīl.
- The second chain contains Hārūn whom I could not find, and ʿAbdullāh ibn Sinān fabricates narrations, and he is a liar. However, this Ḥadīth is narrated from other ways from ʿAwf from Ḥayyān, following the same chain. Shaykh al-ʾIslām Ibn Taymiyah, in (Majmūʿ al-Fatāwā) 35/192, stated that the chain of this Ḥadīth is Ḥasan.

The authentication of Ḥadīth:

- It is mentioned by Abī Dawūd in the book of Medicine, chapter of Drawing lines and threatening birds (3907), An-Nasāʾiy in (Tafsīr) 1/387 (128), ʾAḥmad in (Al-Musnad) 5/60 (20603), ʿAbd ar-Razzāq 10/403 (19502), Abū ʿUbayd in (Gharīb al-Qurʾān) 2/44, Aṭ-Ṭaḥāwiy in (Sharḥ Maʿāniy al-ʾAāthār) 4/312, Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 18/369 (941), Al-Bayhaqiy in (As-Sunan al-Kubrā) 8/139, and Al-Khāṭīb in (Tārīkh Baghdād) 10/425, from different ways from ʿAwf from Ḥayyān from Qaṭṭān from his father.

scripture), so who is closer to the path of Truth and Guidance? Our people or Muḥammad?", Kaʿb said: "Tell me about your religion", Abū Sufyān said: "We slaughter the Dromedary (large camels) for the pilgrims, serve them water, we are hospitable to the guests, we free captives, we keep the ties of kinship, we tend Allah's House and we go around it. We are the people of the Sacred House but Muḥammad abandoned the religion of his fathers, severed the ties of kinship, and forsake the Sacred House. Our religion is old but Muḥammad's religion is recent", Kaʾb said: "By Allah, you are more rightly guided than Muḥammad's path." Therefore Allah, the Almighty revealed: "Do you not see how those given a share of the Scripture" this is Kaʿb and his companions "[evidently] now believe in idols and evil powers?" Jibt and Ṭāghūt are the two idols "They say of the disbelievers" Abū Sufyān and his companions 'They are more rightly guided than the believers' more guided than the religion of Muḥammad and his companions.

[Qurʾān 4:52]: ﴿Those are the ones God has rejected: you [Prophet] will not find anyone to help those God has rejected﴾.

[Qurʾān 4:53]: ﴿Do they have﴾ the word 'mīm' is 'ṣilah' (a possessive pronoun) ﴿control over shares of the kingdom?﴾ this is a rhetorical question to reproach them (302), which means: they do not have any shares of any kingdom ﴿if so, they would have not given anyone﴾ Muḥammad and his companions "so much as the speck on a date stone﴾ due to envy, parsimony, and hatred.

'Yuʾtūn' is 'marfūʿ' because 'no' in between this word and 'idhā'. According to the Qirāʾah of ʿAbdullah: 'fidhan la yuʾtū' in a state of 'naṣb' – 'no' didn't change the parsing (iʿrāb) of the word (Qirāʾah Shādhah).

There is a difference of opinions about the meaning of 'naqīr'. Ibn ʿAbbās (may Allah be pleased with them) said: "It is the spot which is on the back of the date stone; the palm tree grows from it."

Mujāhid said: "The middle part of the date stone." Aḍaḥāk said: "Naqīr is the white part which is in the middle of the date stone."

Abū Alʿālīah said: "It is the sound of fingertip knocking on something such as a coin." Abū Alʿālīah asked Ibn ʿAbbās about the meaning of naqīr and he replied by placing the tip of the thumb on the index finger then he moved it up and said: "This is naqīr."

[Qurʿān 4:54]: ﴿Or do they envy﴾ these are the Jews ﴿the people for Allah's bounties?﴾ Qatādah said: "These are the Arabs. They envied them for Prophethood and blessings of Allah showered on them by sending Muḥammad as a Messenger to them."

(1170) (Very weak narration) Alḥusayn ibn Muḥammad ibn Alḥusayn said, ʿAbdullah ibn Yusuf ibn Aḥmad ibn Mālik said, Abū Bakr Aḥmad ibn Ḥammād ibn ʿAbd Alʿazīz Almaṣriyy (the Egyptian) said, Ibrāhīm ibn Alwalīd said, Abū Ḥafṣ ʿUmar ibn Ḥafṣsaid, Abū Maʿshar Almidaniyy via Muḥammad ibn Kaʿb Alquradhiyy stated that he heard ʿAliyy ibn Abī Tālin (may Allah be pleased with him) standing on the pulpit explaining the verse: "Or do they envy the people for Allah's bounties?" as follows: "This is Muḥammad, Abū Bakr, and ʿUmar."(1)

Others stated that 'people' in the verse are the Messenger of Allah (PBUH) who was envied for the permissibility of marrying all his wives. The explanation of this is as follows:

(1171) (Very weak narration) Ibn Fanjawīh said, Muḥammad ibn Khalaf ibn Ḥayān said, Isḥāq ibn Muḥammad said, his father said, Ibrāhīm ibn ʿisā said, ʿAliyy ibn ʿAliyy via Abī Ḥamzah Athamāliyy was interpreting the verse: "Or do they envy the people for Allah's bounties?" as follows: "The word 'people' in the verse is Allah's Prophet (PBUH). The Jews said: 'look at this person who by Allah eats a lot and by Allah doesn't pay attention to anything more than women. If he was a Prophet, he would have been busy

(1) [1170] **The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as most of its narrators are Majhūl.
The authentication of Ḥadīth:
- I could not find its authentication.

with the Prophethood more than women." (There are two extreme Shiites in the chain of narration

They envied and criticized him for having many wives. They said: "If he was a Prophet, he wouldn't have desire for many women." Therefore, Allah the Almighty refuted their claims.(1)

﴿We have given the descendants of Abraham the Book and wisdom﴾ Allah sent him with wisdom, which is Prophethood ﴿along with great authority﴾ Then Allah addressed them by mentioning Prophet's David and Solomon (PBUT) who had multiple wives as a reproach of the Jews who admitted that Solomon had one thousand wives and concubines; three hundred wives and 700 concubines. And they admitted that David had 100 wives. The Messenger of Allah (PBUH) said: **"Is one thousand women with one man more or nine wives?"** The Prophet (PBUH) had nine wives at this moment (303), so they kept their mouths shut. (The narration is unauthentic)

[Qurʾān 4:55]: ﴿Yet some believed in him﴾ ʿAbdullah ibn Salām and his companions believed in Prophet Muḥammad (PBUH) ﴿while others turned away from him﴾ they haven't believed in him by turning away ﴿Hell is sufficient as a torment (fuel)!﴾ 'saʿīr' means fuel.

Assudiyy said: "The two letters of 'hāʾ' are referring to Prophet Ibrāhīm (PBUH) because he and other people planted their own plants in one of the

(1) Throughout the ages, this has been the claim of the orientalists and their followers against the Messenger of Allāh (P.B.U.H). It is enough to know the origin of this claim and its promoters who are the most envious towards the Prophets and good people over the years. Disappointedly, some fake Muslims received this claim, and their hearts became full of resentment and envy towards the Messenger of Allāh (P.B.U.H).
- **[1171] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as it contains Abū ʾIsḥāq who is Matrūk and belongs to the Shiʿites, his son is not a proof, ʾIbrāhīm and ʿAliy are Majhūl, and Ath-Thumāliy is weak.

The authentication of Ḥadīth:
- It is mentioned by Ibn Saʿd in (Aṭ-Ṭabaqāt al-Kubrā) 8/163 from the way of Al-Wāqidiy from Hishām ibn Saʿd from ʿUmar, the servant of Ghufrah, following the same chain.
- My response to this chain is that Al-Wāqidiy, the Shaykh of Ibn Saʿd, is Matrūk.

years. People's plants were destroyed but Ibrāhīm's plants thrived so people needed him and went to him to help them. He said: "Whoever believes in me, I will give him (from the crops) and whoever rejects me, I will not give him anything." Some of them believed in him so he gave them from the crops and others rejected his Message so he didn't give them anything.

(1172) (Weak narration) Ibn Fanjawīh said, Muḥammad ibn Ḥabash ibn ʿUmar Almuqriʾ said, Zakār ibn Alḥassan said, Hanād said, Wakīʿ via Isrāʾīl and his father via Abī Isḥāq via ʿAmr ibn Maymūn Alʾwdiyy said: "When Mūsā (PBUH) hastened to meet His Master, he passed by a man who was so close to the Throne so he wished to be like him in closeness to Allah and asked: "O my Master! Who is this?". He was told the following: "We won't tell you about his name, we will tell you about his deeds: he never engaged in talebearing and never envied people for what Allah blessed them with and never dishonored his parents."(1)

(1173) (Weak narration) Abū Muḥammad ʿAbdullah ibn Muḥammad ibn ʿAbdullah Almāsirjiyy said, Abū Muḥammad Yaḥīā ibn Manṣūr said, Muḥammad ibn Firās said, Muḥammad ibn Asad said, Ibn Abī Fudayk dictated him, ʿIsā ibn Abī ʿIsā via Abī Azinād via Anas (may Allah be pleased with him) stated that Messenger of Allah (PBUH) said: **"Envy destroys good deeds as the fire consumes wood."**(2)

---

(1) **[1172] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Muḥammad ibn Ḥabash whom I could not find, and Abū ʾIsḥāq as-Sabīʿiy who is Mudallis and used the style of ʿAnʿanah, and he is in the third degree of Tadlīs in which its narrators are not accepted unless they clearly use the style of hearing.
- See: (Taʿrīf ʾAhl at-Taqdīs) (p. 146) by Ibn Ḥajar.

The authentication of Ḥadīth:

- It is mentioned by Hannād in (Az-Zuhd) 2/574 (1209) from the way of Wakiʿ from ʾIsrāʾīl and his father from Abī ʾIsḥāq from ʿAmr ibn Maymūn, following the same chain.
- It is also mentioned by Ibn Abī ad-Dunyā in (Makārim al-ʾAkhlāq) (p. 85) (257), Ibn al-Jaʿd in (his Musnad) (p. 368) (2536), and Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 4/149, from the way of Zuhayr from Abī ʾIsḥāq from ʿAmr, following the same chain.

(2) **[1173] The assessment of the reliability of the chain of transmitters:**

- It is weak as it contains ʿĪsā ibn Abī ʿĪsā who is Matrūk, and other narrators whom I could not find. In addition, this Ḥadīth is narrated without orientation but it is still exposed to criticism as stated later.

(1174) (Very weak narration) I heard Abā Muḥammad Alkhaṭīb Asajiziyy say, I heard Abā Alḥassan Albaṣriyy say, I heard Abā ʿAliyy Alḥāfidh Assaqā say, I heard Fāris Adaynūriyy say, I heard Yusuf ibn Alḥusayn Arrāziyy say, I heard Dhā Annūn say: "The envious person never prevails."(1)

(1175) Abū Ḥātim Alḥātimiyy Aṭūsiyy said, Abū Bakr Alʾismāʿīliyy Aljirjāniyy said, Muḥammad ibn Aḥmad Almuqadimyy said, Abū Yaʿlā

The authentication of Ḥadīth:

- It is mentioned by Ibn Mājah in the book of Zuhd, chapter of Envy (4210), Abū Yaʿlā in (Al-Musnad) 6/330 (3656), Ash-Shihāb in (his Musnad) 2/136 (1049), Ibn ʿAdiy in (Al-Kāmil) 5/247. All of them narrated it from the way of Ibn Abī Fudayk from ʿĪīsā from Abī az-Zinād from ʾAnas, following the same chain. In addition, ʿĪīsā al-Ḥannāṭ is not a proof.
- It is also mentioned by Ibn ʿAbd al-Barr in (At-Tamhīd) 6/124 from the way of Ibn Abī Shaybah from Abī Muʿāwiyah from Al-ʾAʿmash from Yazīd ar-Raqāshiy from ʾAnas, following the same chain. In addition, Yazīd ar-Raqāshiy is weak.
- It is also mentioned by Al-Khāṭīb in (Tārīkh Baghdād) 2/227 from the way of Muḥammad ibn al-Ḥusayn al-Bazzār that Al-Ḥasan ibn Mūsā al-ʾAshyab reported to us that Abū Hilāl reported to us, from Qatādah from ʾAnas, following the same chain. However, Muḥammad ibn Hilāl is Majhūl, and Abū Hilā, Muḥammad ibn Sulaym ar-Rāsibiy, is weak.
- However, this Ḥadīth has a Shāhid from the way of ʿAbd al-Malik ibn ʿAmr that Sulaymān ibn Bilāl related to us, from ʾIbrāhīm ibn Abī ʾUsayd from his grandfather from Abī Hurayrah, following the same chain. This is mentioned by Abū Dawūd in the book of Good Manners, chapter of Envy (4903), ʿAbd ibn Ḥumayd as stated in (Al-Muntakhab) (p. 418) (1430), Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 5/266 (6608), and Al-Bukhāriy in (At-Tārīkh al-Kabīr) 1/272. The narrators of this Ḥadīth are reliable, except for the grandfather of ʾIbrāhīm as he is unnamed.
- Furthermore, this Ḥadīth has a Shāhid from the way of ʿUmar ibn Muḥammad ibn Ḥafṣah that Muḥammad ibn Muʿādh al-Mustamliy related to us that Al-Qaʿnabiy informed us, from Mālik from Nāfiʿ from Ibn ʿUmar, following the same chain. This is menionted by Ash-Shihāb in (his Musnad) 2/136 (1048), but ʿUmar ibn Muḥammad and Muḥammad ibn Muʿādh are not identified. In (Lisān al-Mīzān) 4/329, Al-Ḥāfiẓ said: this chain is invalid.

(1) **[1174] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as most of its narrators are Majhūl.

The authentication of Ḥadīth:

- I could not find its authentication, but Al-ʿAjlūdniy, in (Kashf al-Khafāʾ) 1/430, reported it from some ancestors.

Asājiyy said, Alʾṣmaʿiyy said, Sufyān said: "Based on the authority of the narrator of this Ḥadīth, Allah, the Almighty said: "The envious person is the enemy of My blessing; he isn't pleased with My division of provision to My slaves." And I chanted to Manṣūr Alfaqīh (the jurisprudent) something like this: "tell any envious person … are you aware of the One who you showed impoliteness to? You have criticized Allah for His actions … as you weren't pleased with His division of bounties. Allah may give more to the envied person… and prevent you from getting what you wanted to have."(1)

[Qurʾān 4:56]: ﴿Surely those who reject Our signs, We will cast them into the Fire.﴾ We will place them into Fire. Ḥumayd ibn Qays read 'naṣlīhim' which means 'roast' a roasted goat is 'maṣlīah' and 'nāran' is 'manṣūb' based on this Qirāʾah by means of the unmentioned letter 'bāʾ'; 'binār'. (Qirāʾah Shādhah)

﴿Whenever their skin is burnt completely﴾ 'naḍijat' means became soft and burnt ﴿We will replace it﴾ with a skin other than the burnt skin (304). Ibn ʿAbbās (may Allah be pleased with them) said: "Their skin will be replaced by white skin that looks like a white page in a scroll."

(1176) (Weak narration) Ibn Fanjawīh said, Muḥammad ibn Khuraym ibn Marwān said, Hisḥām ibn ʿAmmār said, Saʿīd ibn Yaḥīā said, Nāfiʿ, the freed slave of Yusuf Alʾslamiyy via Nāfiʿ via Ibn ʿUmar (may Allah be pleased with them) said: "A man was sitting with ʿUmar ibn Alkhaṭāb recited the verse: "Whenever their skin is burnt completely, We will replace it", so ʿUmar asked him to repeat it and he did so and Muʿādh ibn Jabal (may Allah be pleased

(1) **[1175] The assessment of the reliability of the chain of transmitters:**
- It is Balāgh (a narration with a chain in which a narrator says I was told), and its chain is Ṣaḥīḥ up to Sufyān.

The authentication of Ḥadīth:
- It is mentioned by Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 5/274 (6637) from the way of Abī Bakr al-ʾIsmāʿiliy, following the same chain that is mentioned by the compiler.
- It is also mentioned by Abū ʿAliy aṣ-Ṣūriy in (Al-Fawāʾid al-Muntaqāh) (p. 48) (9), from the way of Zakariyyā ibn Yaḥyā al-Minqariy from Al-ʾAṣmaʿiy from Sufyān, following the same chain of transmission.

with him) said: 'I know the interpretation of it; the skin is replaced 100 times in a short period of time (an hour)', ʿUmar said: 'I heard this interpretation from the Messenger of Allah (PBUH)'"[1].

(1177) (Weak narration) Alḥusayn ibn Muḥammad said, Alfaḍl ibn Alfaḍl Alkindiyy said, Zakarīā ibn Yaḥīā Asājiyy said, Muḥammad ibn Zanbūr said, Fuḍayl ibn ʿīāḍ via Hishām via Alḥassan interpreted the meaning of the verse: "Whenever their skin is burnt completely, We will replace it" as follows: "The Hellfire consumes them 70000 times every day; whenever they get consumed, they come back again to their first form."[2]

(1178) (Weak narration) Alḥusayn ibn Muḥammad said, Mūsā Ibn Muḥammad said, Alḥassan ibn ʿAlawīah said, Ismāʿīl ibn ʿīsā said, Almusayib said, Alʾaʿmash via Mujāhid said: "Worms are in between the skin and flesh; they have a sound of commotion that resembles the sound of zebras."[3]

(1179) Ibn Fanjawīh said, Ibn Shanabah said, Alfirīābiyy said, Abū Bakr

---

(1) [1176] **The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Nāfiʿ, Abū Hurmuz, whose narration is Matrūk.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Al-Muʿjam al-ʾAwsaṭ) 5/7, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/982 (5492), and Ibn Mardawayh as stated in (Tafsīr al-Qurʾān al-ʿAẓīm) 4/122 by Ibn Kathīr, from the way of Hishām ibn ʿAmmār from Saʿīd ibn Yaḥyā from Nāfiʿ, the servant of Yūsuf, from Nāfiʿ from Ibn ʿUmar, following the same chain.

(2) [1177] **The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as Hishām narrated it from Al-Ḥasan as Mursal Ḥadīth (the severed Ḥadīth).

The authentication of Ḥadīth:
- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/983 (5496), Ibn Abī ʿAāṣim in (Az-Zuhd) 2/269, Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 1/352, and Adh-Dhahabiy in (Siyar ʾAʿlām an-Nubalāʾ) 8/447 from different ways from Fuḍayl from Hishām from Al-Ḥasan. It is also mentioned by Al-Mindhiriy in (At-Targhīb wa at-Tarhīb) 4/268, and Ibn Rajab in (At-Takhwīf min an-Nār) 2/127.

(3) [1178] **The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as Mūsā ibn Muḥammad is Majhūl and Al-Musayyib is Matrūk.

The authentication of Ḥadīth:
- I could not find its authentication.

and ʿUthmān said, ʿUbayd Allah ibn Mūsā said, Shaybān via Alʾaʿmash via Abī Ṣāliḥ via Abī Hurayrah (may Allah be pleased with him) stated the Messenger of Allah (PBUH) said: **"Indeed a disbeliever's skin will be forty-two forearm lengths thick and his molar teeth will be like ʾUḥud (mountain)."**(1)

What if someone says: "Why a skin that hasn't sinned gets punished?" The answer may be as follows: "The sinner is the same person and the pain is felt by him. The human is the one who feels the pain; it is not the skin which feels the pain because the souls are the source of sensation. The evidence for this is the following words in the verse: ﴿so they will ⌜constantly⌝ taste the punishment﴾, which means that the punishment is for the disbelievers and not for the skin."

Others stated that the skin is replaced by the same skin. The word 'ghayr' (different) may refer to an opposite thing or something that isn't in opposition to something else. The examples for the first case are: "Night is different from morning", and "Males are different form females". The examples for the second case are: "Make a different ring out of this one (the addressed is the jeweler)". The jeweler will break the ring and form another ring but it is made of the same material in a different shape and form even if it is made of the same silver. This example is analogous to another one: if you met your sick friend and asked him about his health, he may say: "I am not the same as you used to see me before". He is the same person but the conditions changed. This is also equivalent to the verse: ﴿the Day ⌜when⌝ the earth will be changed into a

(1) **[1179] The assessment of the chain of transmitters:**

- Its chain contains Ibn Shanbah who was not exposed to Jarḥ or Taʿdīl, and Al-ʾAʿmash is Mudallis and used the style of ʿAnʿanah.

The authentication of Ḥadīth:

- It is mentioned by Al-Ḥākim in (Al-Mustadrak) 4/637, Ibn Ḥibbān in (his Ṣaḥīḥ) as stated in (Al-ʾIḥsān) 16/531 (7486), Ibn Abī ʿĀāṣim in (As-Sunnah) 1/271 (610), and At-Tirmidhiy in the book of the Description of Jahannam (2577), from the way of ʿUbaydullāh ibn Mūsā, following the same chain of transmission.
- It is also mentioned by Muslim in the book of Paradise and its delights, chapter of the arrogant will enter the fire and the humble will enter Paradise (2851), from the way of Hārūn ibn Saʿd from Abī Ḥāzim from Abī Hurayrah, following the same chain of transmission.

different earth﴾, it is the same earth but the heights (hills), mountains, rivers, and trees have been changed. The poet said: **"These people are not the ones I am used to … and the houses are not the ones I am aware of."**

(1180) I heard Abū Alqāsim Alḥabībiyy (305) Alḥassan ibn Muḥammad say, I heard Abā Naṣr Muḥammad ibn Muḥammad ibn Muzāḥim say, I heard Abā Hurayrah Muzāḥim ibn Muḥammad ibn Shāridah Alkishiyy say, I heard Jārūd ibn Muʿādh say, I heard Wakīʿ ibn Aljarāḥ say, I heard Israʾīl say, I heard Ashaʿbiyy say: "A man came to Ibn ʿAbbās (may Allah be pleased with them) and said: 'Haven't you seen what ʿĀʾishah did?', Ibn ʿAbbās said: 'What did she do?', the man said: 'she criticized the people of her time because she repeated the poetry of Labīd: 'The ones who we love to live with went away … I am alone without company like the one who has scabies. They are immersed in desires … they deserve criticism even if they are peaceful." She added: "May Allah grant His Mercy to Labīd! What would he say if he lived in our time?". Ibn ʿAbbās (may Allah be pleased with them) said: "The tribe of ʿĀd criticized people of their time, too. When they were annihilated. People found one of the longest arrows ever in their stocks which had the following poetry written on it: "The ties are severed so our excuses to meet were given … we used to love this place and its people but they are not the same now."(1)

(1) **[1180] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ṣaḥīḥ up to ʿAāʾishah from the way of ʿUrwah, which is mentioned without the statement of Ibn ʿAbbās.
- However, the chain that is mentioned by the compiler contains his Shaykh whom Al-Ḥākim belied. In addition, I could not find Abū Naṣr and Abū Hurayrah al-Kashshiy.

The authentication of Ḥadīth:

- It is mentioned by Ibn Jamīʿ aṣ-Ṣaydāwiy in (his Shaykh's Muʿjam) (p. 102), following the same context mentioned by the compiler, from the way of As-Sariy ibn ʾIsmāʿīl from Ash-Shaʿbiy that he said: I was in the company of Ibn ʿAbbās when a man came to his and said…. Then, he mentioned the rest of this Ḥadīth. In this narration, the following wording is mentioned: They eat for pleasure and satiety.
- As-Sariy ibn ʾIsmāʿīl Al-Hamdāniy, the cousin of Ash-Shaʿibiy, is Matrūk.
- See: (Taqrīb at-Tahdhīb) (2221).
- This Ḥadīth is also mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 8/502 (26442) from Hishām ibn ʿUrwah from his father that ʿAāʾishah was exemplifying these two

The place is the same but the conditions of the land and people were different than before.

Some wise people said: "The replacement of skin after being burnt is analogous to the replacement of destroyed skin after resurrection."

Assudiyy said: "The replacement of skin is stemming from the flesh of the disbeliever; the skin is turned into flesh and another skin grows from the flesh. This isn't a replacement of a skin which committed no sin."

Others stated that the word 'julūd' (skins) refers to garments of tar; they were called skin due to their closeness to the skin. This is analogous to something that is very close to the person such as: "a skin between his face and eyes" -this statement refers to a beloved person. The same applies to the garments which get replaced after being burnt. The poet said**: "He was covered by meanness which turned his skin into the green color … woe to him for being covered by such garment."** The poet used a metaphor for the meanness as a garment due to its inherence to the person's character.

ʿAbd Alʿazīz ibn Yaḥīā said: "Allah, the Almighty gives skins that do not feel any pain to the dwellers of Hellfire. This is a way of increasing the pain because the skin is perpetually replaced after being burnt as a punishment for them." Allah, the Almighty says: ﴿with garments of tar﴾. These garments cause them pain but never feel any pain. ﴿Indeed, Allah is Almighty, All-Wise﴾.

[Qurʾān 4:57]: ﴿As for those who believe and do good deeds, We shall admit them into Gardens graced with flow-ing streams and there they will remain forever. They will have pure spouses there, and We shall admit them into cool refreshing shade﴾ the shade is vast which doesn't go away by the sun.

---

verses of poetry for describing her status. Then, he mentioned the two verses in which it is said: They eat the milk and the trust.

- This Ḥadīth is also mentioned by Ibn al-Mubārak in (Az-Zuhd) (p. 60-61) (183), from the way of Maʿammar from Az-Zuhriy from ʿUrwah that he said: I heard ʿAāʾishah saying…. Then, he mentioned the two verses of poetry. Then, she said: What would he say if he lived up to our time?
- Az-Zuhriy commented: What would ʿAāʾishah say if she lived among today's people?
- I comment: What would Az-Zuhriy say if he lived up to our time?

[Qurʾān 4:58]: ﴿Allah commands you [people] to return things entrusted to you to their rightful owners﴾ This verse was revealed about ʿUthmān ibn Talḥah AlḥajAbiyy who was from the tribe of ʿAbd Adār. He was the one responsible for serving the Kaʿbah. In the day of the conquest of Makkah, he closed the Kaʿbah's door and ascended above the roof of it. When the Messenger of Allah (PBUH) asked for the keys, people told him that ʿUthmān has them. So when the Prophet (PBUH) asked him for the keys, he refused to hand them to the Prophet (PBUH) (306) and said: "If I knew that he was a Messenger sent by Allah, I would have given the keys to him", therefore ʿAliyy twisted his arms to forcibly take the keys and then opened the door of the Kaʿbah. Messenger of Allah (PBUH) entered inside the Kaʿbah and prayed two Rakʿahs (two units of prayer) and when he went out of the door, Alʿabbās asked him to give him the keys to be responsible for serving the House along with providing the pilgrims with water. Allah, the Almighty revealed this verse so the Messenger of Allah (PBUH) commanded ʿAliyy to give the keys back to ʿUthmān and offer him an apology. ʿAliyy obeyed the Prophet (PBUH) so ʿUthmān said: "O ʿAliyy! You just forced and harmed me then now you treat me kindly?", ʿAliyy said: "Allah, the Almighty revealed a verse about you". After ʿUthmān heard the recitation of the verse, he said: "I bear witness that Muḥammad is the Messenger of Allah." He embraced Islam and Gabriel went to the Messenger of Allah (PBUH) and said: "As long as this House exists and one single brick of it remains intact, the keys and the service of the House will remain with the offspring of ʿUthmān." The key is still possessed by his offspring to this day.

﴿and, if you judge between people, to do so with justice: Allah's instructions to you are excellent, for He hears and sees everything﴾

[Qurʾān 4:59]: ﴿You who believe, obey Allah and the Messenger, and those in authority among you﴾ there is a difference of opinions about 'those in authority'. ʿikrimah said: "they are Abū Bakr and ʿUmar." The evidence for this opinion is the following:

(1181) Abū Bakr Alḥimshādhiyy said, Abū Ẓahīr Alʿumariyy Albalkhiyy said, Muḥammad ibn Manṣūr Abū Sulaymān said, Alqaʿnabiyy via Mālik via Anas via Saʿīd ibn Abī Saʿīd Almaqburiyy via Abī Shurayḥ Alkaʿbiyy stated that Messenger of Allah (PBUH) said: "Follow the footsteps of the two people who will rule after me: Abū Bakr and ʿUmar. Indeed, I have two close helpers on earth and two close helpers in heaven: Gabriel and Mīkāʾīl are in the heaven and Abū Bakr and ʿUmar are on earth. They are analogous to the significance of head to the whole body. They are also the closest in character to the kindness of Prophets. Abī Bakr is on the footsteps of Ibrāhīm and ʿīsā (PBUT): Ibrāhīm said (in Surat Ibrāhīm): ﴿So whoever follows me is with me, and whoever disobeys me—then surely You are ⌜still⌝ All-Forgiving, Most Merciful﴾ and ʿīsā said (in Surat Almāʾidah): ﴿If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.﴾. ʿUmar is on the footsteps of Mūsā and Nūḥ. Mūsā said (in Surat Yunus): ﴿Our Lord, destroy their riches﴾ and Nūḥ said (in Surat Nūḥ): ﴿My Lord! Do not leave a single disbeliever on earth﴾.(1)

(1) **[1181] The assessment of the reliability of the chain of transmitters:**

- The chain of the statement "take lead of those who will rule after me" is Ḥasan li Ghayrih given its other ways of transmission. For the statement of "I have two close helpers", I could not find it. For the statement of "They are also the closest in character to the kindness of Prophets", it is Ḥasan li Ghayrih.
- However, the chain that is mentioned by the compiler contains his Shaykh and his grand Shaykh who were not exposed to Jarḥ or Taʿdīl, Ibn Manṣūr whom I could not find, and Al-Maqburiy who is weak.

The authentication of Ḥadīth:

- It is mentioned by At-Tirmidhiy in the book of Virtues, the virtues of ʿAbdullāh ibn Masʿūd (3805), Al-Ḥākim in (Al-Mustadrah) 3/79, from the way of ʾIsmāʿīl ibn Yaḥyā ibn Salamah ibn Kuhayl from his father from his grandfather from Abī az-Zaʿrāʾ from Ibn Masʿūd, but ʾIsmāʿīl is weak and his father, Yaḥyā, is Matrūk.
- This Ḥadīth is also mentioned by At-Tirmidhiy in the book of Virtues, chapter of the virtues of both Abī Bakr and ʿUmar (3662), Al-Bayhaqiy in (As-Sunan al-Kubrā) 5/112, Aṭ-Ṭaḥāwiy in (Sharḥ Mushkal al-ʾAāthār) 3/257 (1225), ʾAḥmad in (Al-Musnad) 5/382 (23245), Ibn Abī Shaybah in (Al-Muṣānnaf) 11/104 (32478) Ibn Abī ʿAāṣim in (As-Sunnah) 2/617 (1422), and Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 9/109, from the way of Sufyān from ʿAbd al-Malik ibn ʿUmayr from Ribʿiy

(1182) (Very weak narration) Abū Alḥassan ʿAbdurraḥmān ibn Muḥammad ibn Ibrāhīm Aṭabarāniyy said, Shāfiʿ ibn Muḥammad said, Abū Alwashāʾ said, his father said, Ismāʿīl Albaghdādiyy said, Muḥammad ibn Aṣabāḥ said, Hushaym ibn Bashīr via Abī Azubayr via Jābir ibn ʿAbdullah stated that the Messenger of Allah (PBUH) said: **"Khilāfah (the just rulers) in my nation after my death are four: Abū Bakr, ʿUmar, ʿUthmān, and ʿAliyy (may Allah be pleased with them)."**(1)

(1183) Abū Bakr Aljawzaqiyy said, Abū Alʿabbās Adaghūliyy said, Abū Muḥammad ʿUbayd ibn Sharīk Alqaṭīʿiyy -in Baghdad said, Nuʿaym ibn Ḥammād said, (308) Ibn Almubārak said, Ḥashraj ibn Nabātah via Saʿīd ibn Jumhān via Safīnah – the freed slave of the Messenger of Allah- said: "When the Messenger of Allah was building the Masjid, Abū Bakr placed a brick,

---

ibn Ḥirāsh from Ḥudhayfah, and the narrators of this chain are reliable.

- Some of the scholars narrated this Ḥadīth from ʿAbd al-Malik from Hilāl, the servant of Ribʿiy ibn Ḥirāsh, which is mentioned by ʿAbdullāh in (As-Sunnah) 2/580 (1367), Aṭ-Ṭaḥāwiy in (Sharḥ Mushkal al-ʾAāthār) 3/256 (1224), and ʾAḥmad in (Al-Musnad) 5/285 (23276). Hilāl is accepted according to the Tābiʿ narrators as he was followed-up by ʿAmr ibn Harim from Ribʿiy, the chain that is mentioned by ʾAḥmad, 5/399, and Aṭ-Ṭaḥāwiy in (Sharḥ Mushkal al-ʾAāthār) 3/256 (1233).
- For the chain of transmission that the compiler mentioned from Abī Shurayḥ, which is: and I have two close helpers…, I could not find its authentication.
- For the statement of "They are also the closest in character to the kindness of Prophets", it is mentioned with the same meaning by ʾAḥmad in (Al-Musnad) 1/383 (3632), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 6/321, from the way of Abī Muʿāwiyah from Al-ʾAʿmash from ʿAmr ibn Murrah from Abī ʿUbaydah from Ibn Masʿūd, following the same chain.
- The previous narration is also mentioned by Ibn Abī ʿAāṣim in (As-Sunnah) 2/617 (1424) from the way of ʿAbd al-Malik ibn ʿUmar that Riyāḥ related to us, from Saʿīd ibn ʿAjlān from Saʿīd ibn Jubayr from Ibn ʿAbbās, following the same chain of transmission, but Ibn ʿAjlāsn is exposed to slight criticism.
- See: (Mīzān al-ʾIʿtidāl) 2/151 by Adh-Dhahabiy.
- In addition, the way of Ibn Masʿūd and Ibn ʿAbbās reinforce each other.

(1) **[1182] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains many Majhūl narrators.

The authentication of Ḥadīth:

- I could not find its authentication.

ʿUmar placed a brick, ʿUthmān placed a brick, and ʿAliyy placed a brick then the Messenger said: "These are the (just) rulers after me."(1)

ʿaṭāʾ said: "These are the Muhājirūn and Anṣār and those who follow them in goodness." The evidence for this is the verse: ﴿As for the foremost—the first of the Emigrants and the Helpers﴾.

Bakr ibn ʿAbdullah Almuzaniyy said: "These are the Prophet's companions." The evidence for this meaning is the Prophetic saying: "My companions are like stars. Whoever you take as a role model will be the path to guidance." (Fabricated Ḥadīth)

(1184) Muḥammad ibn Aḥmad ibn ʿAliyy Almuʿadal said, Abū Alʿabbās Aḥmad ibn Muḥammad ibn Alḥusayn Almāsirjasiyy said, Shaybān ibn Farūkh Alʾabaliyy said, Jarīr ibn Ḥāzim via Alḥassan stated that the Messenger of Allah (PBUH) said: **"The significance of my companions is like salt in the food; a food without salt is inedible."**(2)

---

(1) **[1183] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler contains ʿUbayd ibn Shurayk whom I could not find, but his Ḥadīth is authentic given another a chain of transmission as mentioned later in the authentication.

The authentication of Ḥadīth:

- It is mentioned by Abū Nuʿaym ibn Ḥammād in (Al-Fitan) 1/107 (258), from the way of Ibn al-Mubārak from Ḥashraj from Saʿīd from Safīnah, which is a Ḥasan way.
- It is also mentioned by Ibn ʿAdiy in (Al-Kāmil) 2/845 from the way of Mūsā ibn ʿUqbah from Muḥammad ibn al-Faḍl ibn ʿAṭiyyah from Ziyād ibn ʿAlāqah from Quṭbah ibn Mālik that he said: when the Messenger of Allāh (P.B.U.H) constructed the Masjīd, he placed a stone…. Then, he mentioned the story.
- In (Taqrīb at-Tahdhīb) (6225), Ibn Ḥajar stated that Muḥammad ibn al-Faḍl is a liar.

(2) **[1184] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains the Shaykh of the compiler and Ibn Farrūkh. In addition, Al-Ḥasan narrated it as Mursal. However, this Ḥadīth is authentic from another way of transmission which will be stated in the authentication.

The authentication of Ḥadīth:

- It is mentioned by Ibn al-Mubārak in (Az-Zuhd) (p. 200) (572) from ʾIsmāʿīl ibn Muslim al-Makkiy from Al-Ḥasan from ʾAnas, following the same chain which is a Ḥasan chain. From this same way, it is mentioned by Abī Yaʿlā in (Al-Musnad) 5/151 (2762), and Ash-Shihāb in (his Musand) 2/275 (1347). Moreover, ʿAbd ar-Razzāq mentioned it in (Al-Muṣannaf) 11/221 (20377), from Maʿammar from the narrator who heard Al-Ḥasan, which is a Marfūʿ Ḥadīth.

Jābir ibn ʿAbdullah, Alḥassan, Aḍaḥāk, Mujāhid, Almubārak ibn Faḍalah, and Ismāʿīl ibn Abī Khālid said: "Those are the Islamic jurisprudents and Scholars of Islam; the people who have righteousness and piety. They teach people the teachings of Islam, encourage what is good, and forbid what is evil, therefore Allah made it mandatory to obey them." This is a narration of ʿAliyy ibn Abī Talḥah via Ibn ʿAbbās. The evidence for this opinion is the verse: ﴿Had they referred it to the Messenger or their authorities, those with sound judgment among them would have validated it﴾.

Abū Alʾswad Aduʾaliyy said: "Nothing more precious than scholars; kings are rulers over people but scholars are rulers over kings."

Ibn Kaysān said: "The people of wisdom and insight; those who plan or have authority for the benefit of people."

(Couldn't be found) Ibn ʿAbbās said: "Religion is founded on the mind. The mandatory deeds are to be followed by the mind. Allah is known by the mind. We seek Allah's Pleasure by the mind. The wise person is closer to Allah than all those who exert effort without the authority of the mind. An iota of good deed that a wise person offers is better than a person who lacks intellect and strives for a thousand years."

(1185) (Fabricated Hadīth) Muḥammad ibn Mūsā ibn Abān said, Yusuf ibn Ibrāhīm ibn Mūsā said, ʿAliyy ibn Isḥāq ibn Ibrāhīm said, ʿAbdullah ibn Ḥamdān said, Aḥmad ibn Mālik Atamīmiyy via Ismāʿīl ibn ʿAbd AlMālik stated that Athawriyy said: "Allah, the Almighty revealed to one of the Prophets: 'A person who meets a wise person should be like a servant to him."[1]

(1) [1185] **The assessment of the reliability of the chain of transmitters:**

- Its chain is fabricated as it contains Ibn Ḥamdān, the liar narrator, and ʾAḥmad ibn Mālik who is Majhūl. It also contains the Shaykh of the compiler who is Majhūl as well.

The authentication of Ḥadīth:

- It is mentioned by As-Sahmiy in (Tārīkh Jurjān) 1/494, from the way of ʿAbdullāh ibn Ḥamdān that ʾAḥmad ibn Mālik related to us, from ʾIsmāʿīl from Ath-Thawriy, following the same chain of transmission.

Maymūn ibn Mahrān, Muqātil, Assudiyy, and Alkalbiyy said: "These are company commanders (in the army)."

Saʿīd ibn Jubayr via Ibn ʿAbbās said: "This verse was revealed about ʿAbdullah ibn Ḥudhāfah ibn Qays Asahmiyy when he was appointed as a commander of a company by the Prophet (PBUH) in one of the battles."

Zādhān and others via Ibn ʿAbbās said: "Messenger of Allah (PBUH) appointed Khālid ibn Alwalīd as a commander of a company in one of the battles to a certain neighborhood in Arabia. Khālid had ʿAmmār with him and when Khālid approached the enemy, he camped with the warriors at night (309) to attack them in the morning. One member of the enemy combatants warned them so they escaped except one man who had embraced Islam. He commanded his family to be prepared for the journey. He reached the camp of Khālid and entered upon ʿAmmār and said: "O Abā Alyaqẓān, I am a Muslim and my people escaped when they heard about your intention to attack. I stayed because I feared nothing as I am a Muslim, would this benefit me or should I escape like my tribe?". He said: "Stay there, this will benefit you". The man went to his family and told them to stay but when Khālid launched an attack on the tribe, he found no one there except that man. He captured him and confiscated his wealth. ʿAmmār went to Khālid and said: "Release the man! He is a Muslim; I have promised him that he won't be harmed and gave him permission to stay". Khālid said: "Do you offer protection (to people) without my permission as a commander?" ʿAmmār said: "Yes, I offered him protection without your permission". They had an argument then they went to the Prophet (PBUH) and told him about that incident. The Prophet (PBUH) approved of granting protection to the man by ʿAmmār (may Allah be pleased with him) but commanded him (ʿAmmār) not to grant protection to anyone without the permission of the commander. ʿAmmār and Khālid quarreled with each other in the presence of Messenger of Allah (PBUH). ʿAmmār criticized Khālid harshly so Khālid got angry and said: "O Messenger of Allah, would you leave this slave insult me?". ʿAmmār

was the slave of Hāshim ibn Almughīrah. The Messenger of Allah (PBUH) said: "O Khālid, do not harm ʿAmmār; the one who criticizes ʿAmmār deserves to be criticized by Allah and the one who hates ʿAmmār deserves to be hated by Allah." ʿAmmār went out, Khālid went after him and caught his garment to ask for reconciliation so ʿAmmār accepted his apology. Therefore, Allah, the Almighty revealed this verse and commanded Muslims to obey those in Authority.

Abū Hurayrah and Ibn Zayd said: "These are the commanders and kings who were commanded by Allah to take care of all what benefits people." This is the interpretation of the verse: "Indeed, Allah commands you to return trusts to their rightful owners" which has the ruling of obeying people in authority.

ʿAliyy ibn Abī Tālib (may Allah be pleased with him) said: "It is mandatory for the ruler to rule with Allah's revelation and to return things entrusted to them to their rightful owners. If the ruler implemented these commands, then it is an obligation for the people to obey them."

Ashāfiʿiyy said: "All Arabs who dwelled in places around Makkah used to know nothing of obeying rulers; they were so proud to follow the commands of a ruler. Therefore, when they accepted the authority of Prophet Muḥammad (PBUH) to be obeyed, they were commanded to obey people in authority because they saw no one worthy of obedience except the Messenger of Allah (PBUH)."

ʿikrimah said: "'mother of the child' (was the title given to a slave-concubine in the Muslim world after she had born her master a child) is free based on the Qurʾān", people said: "Where is this command in the Qurʾān?", he said: "ʿUmar ibn Alkhaṭāb (may Allah be pleased with him) freed them; haven't you heard Allah saying: "and those in authority among you"? - ʿUmar is one of those in authority among you. ʿUmar said: 'Her child was a reason for her freedom, even if it was a miscarried one.'"

(1186) Abū Ṭāhir Muḥammad ibn Alfaḍl ibn Muḥammad ibn Isḥāq Almuzakā said, his grandfather Abū Bakr Muḥammad ibn Isḥāq ibn Khuzaymah said,

Muḥamad ibn Rāfiʿ said, Abū Alḥassan ʿAliyy ibn Ḥafṣ Almadāʾiniyy (310) said, Warqāʾ ibn ʿUmar via Abī Azanād via ʿAbdurraḥmān Alʾʿraj via Abī Hurayrah (may Allah be pleased with him) said: "The messenger of Allah (PBUH) said:

(1187) Abū Saʿīd Muḥammad ibn ʿAbdullah ibn Hārūn said, Abū Ḥāmid Aḥmad ibn Muḥammad ibn Alḥassan ibn Asharqiyy said, Muḥammad ibn Yaḥīā Adhuhliyy, ʿAbdurraḥmān ibn Bishr Alʿabdiyy, and Aḥmad ibn Yusuf Assulamiyy said, ʿAbd Arrazāq ibn Hammām said, Maʿmar ibn Rāshid via Hammām ibn Munabih said: "This is what Abū Hurayrah narrated from the Messenger of Allah (PBUH)."

(1188) Abū ʿAmr Alfurātiyy said, Alhaytham ibn Kulayb Ashāshiyy said, Ibrāhīm ibn ʿAbdullah ibn ʿUmar Alʿabsiyy said, Wakīʿ ibn Aljarāḥ via Alʾaʿmash via Abī Ṣāliḥ via Abī Hurayrah stated that Messenger of Allah (PBUH) said: **"Whoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whoever obeys the commander, in fact, obeys me; and he who disobeys the commander, in fact, disobeys me."**(1)

(1189) Abū ʿAbdullah Athaqafiyy said, Abū Jaʿfar Muḥammad ibn ʿAbdullah ibn Barzah said, Muḥammad ibn Ghālib ibn Ḥarb said, Abū Maʿmar Albaṣriyy said, ʿAbd Alwārith said, Muḥammad ibn Juḥādah via

---

(1) [1186 – 1188] **The assessment of the reliability of the chain of transmitters:**

- Its chain is Ṣaḥīḥ, but the chain that is mentioned by the compiler contains Al-Furātiy whose status is Majhūl. In addition, Ibn Ḥibbān was the only one who considered ʾIbrāhīm al-Qaṣṣār reliable. Moreover, ʿAliyi bn Ḥafṣ and Warqāʾ ibn ʿUmar are Ṣadūq narrators.

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy in the book of fighting for the cause of Allāh, chapter of the Imām should be defended (2957), Muslim in the book of leadership, chapter of Leadership, chapter of the obligation of obeying the leaders in everything, excluding the sins in which obedience is prohibited (1835), Ibn Ḥibbān in (his Ṣaḥīḥ) as stated in (Al-ʾIḥsān) 10/420 (4556), from the way of Abī az-Zinād, following the same chain of transmission.
- It is also mentioned by ʾAḥmad in (Al-Musnad) 2/313 (8134), from the way of Hammām ibn Munabbih, following the same chain of transmission.
- It is also mentioned by ʾAḥmad in (Al-Musnad) 2/252 (7434), and Ibn Mājah in the Introduction, chapter of Following the footsteps of the Messenger of Allāh (P.B.U.H) (3), from the way of Wakīʿ from Al-ʾAʿmash, following the same chain of transmission.

Alfurāt via Abī Ḥāzim via Abī Hurayrah stated that Messenger of Allah (PBUH) said: "Banu Isrāʾīl (the sons of Israel) were ruled over by Prophets. When one Prophet died, another succeeded him; but after me there is no prophet", a man said: "What will be after you O Messenger of Allah?" The Prophet (PBUH) said: "There will be caliphs and they will be quite large in number", they said: "What should we do?" The Prophet (PBUH) said: "The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (obey them). Allah will question them about the subjects whom He had entrusted to them."(1)

(1190) Alḥusayn ibn Muḥammad said, ʿUmar ibn Alkhaṭāb said, ʿAbdullah ibn Alfaḍl said, Alḥassan ibn ʿAliyy said, Yazīd ibn Hārūn said, Shuʿbah via Sammāk ibn Ḥarb via ʿalqamah ibn Wāʾil via his father stated that he heard a man who asked the Messenger of Allah (PBUH) about rulers who do not give people their due rights but still ask for their due rights (obeying them). The Messenger of Allah (PBUH) said: **"Listen to them and obey them, for on them shall be the burden of what they do and on you shall be the burden of what you do."**(2)

---

(1) **[1189] The assessment of the reliability of the chain of transmitters:**
- It contains Ibn Barzah whose status was not praised.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Prophets, chapter of regarding Banī ʾIsrāʾīl (3455), Muslim in the book of Leadership, chapter of The obligation of fulfilling oaths of allegiance is owed to the first of two Caliphs (1842), ʾAḥmad in (Al-Musnad) 2/297 (7960), and others, from the way of Abī Ḥāzim, Salmān, from Abī Hurayrah.

(2) **[1190] The assessment of the chain of transmitters:**
- It contains ʿAbdullāh ibn al-Faḍl, Ibn al-Khaṭṭāb, and Al-Ḥasan whom I could not find, all the three.
- However, this Ḥadīth is authentic from another way as stated in the authentication.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of Leadership, chapter of Obeying the leaders even if they withhold the people's rights (1846), At-Tirmidhiy in the book of Trials, chapter of What has been Related About "There Will Be A Fitnah Like A Portion Of The Dark Night" (2199), Al-Bayhaqiy in (As-Sunan al-Kubrā) 8/158, and others, from the way of ʿAlqamah ibn Wāʾil from his father, following the same chain of transmission.

(1191) The same chain of narration via ʿAbdullah ibn Alfaḍl said, Saʿīd ibn Naṣīr said, Abū Ṣāliḥ said, Muʿāwīah ibn Ṣāliḥ via Sulaym ibn ʿĀmir Abī Makkiyy said, Abā Umāmah stated that Messenger of Allah (PBUH) was in the Farwell Pilgrimage riding his she-camel, Aljadʿāʾ (it has a nose which is cut off) while placing his feet on the stirrup to be able to be heard by the whole crowd of Muslims. He said: "Listen carefully!", he raised his voice for people to hear then a man said: "What would you like to command us with O Messenger of Allah?", The Messenger of Allah (PBUH) said: **"Worship your Master, pray the five daily prayers, fast the mandatory month, give your Zakāh, and obey those in authority among you to enter the Paradise possessed by your Master!"**(1)

(1192) (Weak Ḥadīth) Alḥusayn ibn Muḥammad said, ʿUbayd Allah ibn Abī Samurah (311) Albaghawiyy said, Sulaymān ibn Dāwūd Aṭūṣiyy said, Isḥāq Ibn Ibrāhīm Amarwaziyy said, Ismāʿīl ibn ʿayāsh said, Ḥumayd ibn Mālik Allakhmiyy via Makḥūl via ʿMuʿādh ibn Jabal stated that Messenger of Allah (PBUH) told him the following: "O Muʿadh, obey every commander, pray behind every Imām, and never insult anyone of my companions."(2)

---

(1) **[1191] The assessment of the reliability of the chain of transmitters:**

- The chain that is mentioned by the compiler contians Saʿīd whom I could not find, and Ibn al-Faḍl who is weak. Nevertheless, this Ḥadīth is authentic from another way of transmission as stated in the authenticatio.

The authentication of Ḥadīth:

- It is mentioned by At-Tirmidhiy in the book of Travel, chapter of From it (616), ʾAḥmad in (Al-Musnad) 5/251 (22161), Al-Ḥākim in (Al-Mustadrak) 1/52, Ibn Ḥibbān in (his Ṣaḥīḥ) as stated in (Al-ʾIḥsān) 10/426 (4563), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 8/115 (7535), from the way of Muʿāwiyah ibn Ṣāliḥ from Sulaym from Abī ʾUmāmah, following the same chain. This narration starts with, "Fear Allāh, your Lord" which is considered Ṣaḥīḥ by At-Tirmidhiy and Al-Ḥākim, and the latter said: it is Ṣaḥīḥ according to the condition of Muslim.
- This Ḥadīth has also another Shāhid from the way of Ḥammād ibn Salamah from Thābit from ʾAnas, following the same chain, which is mentioned by Aḍ-Ḍiyāʾ in (Al-ʾAḥādīth al-Mukhtārah) 5/64 (1687), and he said: its chain is Ḥasan.

(2) **[1192] The assessment of the reliability of the chain of transmitters:**

- Its chain weak as it contains Ḥumayd who is weak, Makḥūl who did not hear from Muʿādh, and ʿUbaydullāh ibn Abī Samurah whom I could not find.
- Al-Bayhaqiy, in (As-Sunan al-Kubrā) 8/185, and Al-Ḥāfiẓ, in (At-Talkhīṣ al-Ḥabīr) 2/34, considered this Ḥadīth weak due to its chain is unconnected.

(1193) (Very weak) Alḥusayn ibn Muḥammad said, ʿUmar ibn Aḥmad ibn Alqāsim Anahāwandiyy said, Mūsā ibn Isḥāq said, his father said, ʿAbdullah ibn Muḥammad who is Ibn Yaḥīā ibn ʿUrwah said, Hishām via Abī Ṣāliḥ Asammān via Abī Hurayrah stated that Messenger of Allah (PBUH) said: "There will be people in authority after me. The good ones will rule with goodness and the transgressors will rule with transgression. You should obey them whenever they command you with justice and pray behind them so if the rulers were just, then it would be good for them and for you. And if the rulers were unjust, then it is good for you and bad (bad deeds) for them."(1)

﴿If you are in dispute over any matter﴾ the religious matters. The word 'tanāzuʿ' means different opinions; when each party holds a different opinion from the other. The word 'nazʿ' means grabbing and opposing. Therefore, the word 'munāwalah' (to hand something to another person) is a synonym for 'munāzaʿah'. Alʾaʿshā said: "The basil is shared along with coffee shots inside transparent vessels." The poet used the word 'munāwalah' for giving and sharing the vessels.

﴿refer it to Allah and the Messenger﴾ to Allah's Book and the Messenger of Allah (PBUH) as long as he is still alive and to his legacy when he dies. ﴿if you truly believe in Allah and the Last Day: that is better for you﴾ to refer to Allah and the Messenger ﴿and fairer in the end﴾ the reward and final recompense. 'Taʾwīl' means the end result of something.

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (Faḍāʾil aṣ-Ṣaḥābah) 1/62 (9), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 20/173 (370), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 8/185, from the way of ʾIsmāʿīl ibn ʿAyyāsh that Ḥumayd related to us, from Makḥūl from Muʿādh, following the same chain of transmission.

(1) **[1193] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak because it contains ʿAbdullāh ibn Muḥammad. It also contains An-Nahāwandiy who narrated fabricated narrations.

The authentication of Ḥadīth:

- It is mentioned by Ad-Dāraquṭniy in (As-Sunan) 2/55, and Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 6/247 (6310), from the way of ʿAbdullāh ibn Muḥammad ibn Yaḥyā from Hishām from Abī Ṣāliḥ from Abī Hurayrah, following the same chain of transmission.

(1194) (Very weak narration) Ibn Fanjawīh said, Aḥmad ibn Jaʿfar ibn Ḥimdān said, Ibrāhīm ibn Sahlawīh said, Ḥājib ibn Sulaymān Almanbajiyy said, Almuʾamal ibn Ismāʿīl said, ʿUbayd Allah ibn Abī Ḥumayd said, Abū Almalīḥ Alhudhliyy via Maʿqil ibn Yasār stated that the Messenger of Allah (PBUH) said: **"Apply the Qurʾān (in your lives), obey the commands mentioned in it and stay away from the prohibitions mentioned in it. Believe in it and never deny anything in it. Whenever you feel confused about something, refer the meaning to Allah and the people of knowledge after me; they will explain to you (the right meaning). Believe in the Torah, Injīl, Zabūr, and all scriptures revealed by your Master. The Qurʾān is sufficient for you, everything in it is clear, it is an interceder which will be accepted or a witness against you (in the Day of Judgment). Every letter in it will turn into light in the Day of Judgment."**(1)

[Qurʾān 4:60]: ﴿Do you [Prophet] not see those who claim to believe﴾ Alḥassan said: "A man wanted to raise a complaint to the Prophet about another one but the other man said: 'Let's go to th~ idol of so and so tribe', therefore, Allah revealed this verse."

Ashaʿbiyy said: "A Jewish man and a hypocrite man had a dispute so the Jewish man said: 'I will ask Muḥammad to be the judge!" (312) But the hypocrite refused so the Jewish man kept on suggesting Muslim people to pick one of them as the judge but the hypocrite man insisted on suggesting Jewish people. The Jewish man knew that Muslims won't accept bribery and won't judge unjustly. While the hypocrite man knew that the Jews will accept the bribery and will judge unjustly. They eventually agreed on going to a fortune teller from the tribe of Juhaynah to be their judge. Therefore, Allah

(1) **[1194] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as it contains Muʾammal whose memorization is terrible, ʿUbaydullāh who is Matrūk, and Ibn Sahlawayh whom I could not find.

The authentication of Ḥadīth:
- It is mentioned by Al-Ḥākim in (Al-Mustadrak) 1/757, Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 20/25 (525), Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 2/485 (2478), from the way of Muʾammah from ʿUbaydullāh from Abī al-Malīḥ from Maʿqil, following the same chain of transmission.

revealed this verse."

(Weak narration) Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās said: "This verse was revealed about a hypocrite man whose name is Bishr. He had a dispute with a Jewish person so the Jewish man said: 'Let's go to Muḥammad', and the hypocrite said: 'let's go to Kaʿb ibn Alʾshraf- who was named 'al-ṭāghūt' (the extreme transgressor) but the Jewish man refused to go to other than the Prophet (PBUH) to judge. The hypocrite went with the Jewish man to the Prophet (PBUH) so he judged in favor of the Jewish man but the hypocrite man went out and told the Jewish man: 'Let's go to ʿUmar ibn Alkhaṭāb. The Jewish person said to ʿUmar: 'I had a dispute with this man so we went to Muḥammad who judged in my favor so he (the hypocrite) wasn't pleased with Muḥammad's judgment so he pushed me to come to you', ʿUmar said to the hypocrite: 'Was this the case?', the hypocrite said: 'Yes', ʿUmar replied: 'Just wait a moment, I will come back soon'. ʿUmar held the sword strongly and went out to behead the hypocrite. ʿUmar said: 'This is how I judge when someone doesn't feel pleased with the command of Allah and His Messenger.' The Jewish man ran away and then Allah revealed this verse. Gabriel (PBUH) said: 'Umar pushed falsehood away from the Truth'". Therefore, he was called Alfārūq (the one who separated between Truth and falsehood).[1]

Assudiyy: "Some of the Jews embraced Islam but a number of them were hypocrites. If a man from the tribe of Banū Qurayẓah killed a man from the tribe of Banū Annaḍīr, he used to be executed and a blood money (Dīah) of 100

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain contains Al-Kalbiy who is accused of lying.

The authentication of Ḥadīth:
- It is mentioned by Al-Wāḥidiy in (ʾAsbāb an-Nuzūl) (p. 166). We stated previously that Al-Kalbiy is not a proof. Aṭ-Ṭabariy mentioned a narration from Qatādah, in meaning close to Ibn ʿAbbās's narration without mentioning what ʿUmar, may Allāh be pleased with him, did.
- See: (Jāmiʿ al-Bayān) 5/153 by Aṭ-Ṭabariy, (Zād al-Masīr) 2/119 by Ibn al-Jawziy, and (Ad-Durr al-Manthūr) 2/322 by As-Suyūṭiy.
- Al-Ḥakīm At-Tirmidhiy mentioned the full story in (Nawādir al-ʾUṣūl) (p. 59).

'Wasaq' of date palm (12900 kilograms) was paid to the family of the murderer. But if a man from the tribe of Banū Annaḍīr killed another man from the tribe of Banū Qurayẓah, he doesn't get executed and the family of the deceased was given 60 'Wasaq' of date palm (7740 kilograms). Banū Annaḍīr who used to be the allies of the tribe of Aws were higher in nobility and numbers than the tribe of Banū Qurayẓah- who were the allies of the tribe of Khazraj. But when the Messenger of Allah (PBUH) migrated to Madīnah, a man from the tribe of Banū Annaḍīr killed a man from the tribe of Banū Qurayẓah so they had a dispute and the tribe of Banū Annaḍīr said: 'In the pre-Islamic era, we used to agree that your murderers get killed and our murderers do not get killed in addition to that your blood money is worth 60 'Wasaq' and our blood money is 100 'Wasaq'. We will give you your blood money!' The tribe of Alkhazraj said: 'This used to be done in the pre-Islamic era of Jāhilīah because you were many and we were small in numbers, so you forced us to accept your rules. Now, we are all brothers and our religion is one; there is no party better than the other now'. The tribe of Banū Annaḍīr said: 'No! We will be following the same rules.' So the hypocrites among them said (313): 'Let's go to Abī Burdah, the fortune teller Alʾslamiyy (from the tribe of Aslam)', so the Muslims on both sides said: 'No! We will only go to the Prophet (PBUH)', the hypocrites refused and went to Abī Burdah to be the judge. The fortune teller asked for a financial compensation so they said: 'We will give you 10 'Wasaq' (of date palm)', he refused and asked for 100 'Wasaq' and said: 'I fear that if I judge in favor of the man from Banū Annaḍīr, the tribe of Banū Qurayẓah will kill me. And if I judge in favor of Banū Qurayẓah, the tribe of Banū Annaḍīr will kill me.' They refused to give him any compensation that is more than 10 'Wasaq' for his judgment so he refused to be their judge. Therefore, Allah, the Almighty revealed this verse and the other verse: ﴿O believers! ˹The law of˺ retaliation is set for you in cases of murder﴾ and the verse: ﴿We ordained for them in the Torah, ﴿A life for a life﴾.

So the Prophet (PBUH) offered the fortuneteller of the tribe of Aslam to embrace Islam but he refused and left the Prophet (PBUH) so he (PBUH) said to his sons: "Go and catch up with your father because if he passes the

spot of so and so, he won't embrace Islam at all." They caught up with him and kept on trying to convince him to embrace Islam so he ended up becoming a Muslim and the Prophet (PBUH) appointed a caller to say: **"The fortuneteller of (the tribe of) Aslam embraced Islam."** This is the explanation of the verse: ﴿Do you [Prophet] not see those who claim to believe in what has been sent down to you, and in what was sent down before you, yet still want to turn to unjust tyrants 'ṭāghūt' for judgement.﴾ The ṭāghūt is idols or the fortuneteller. Others stated that it is Kaʿb ibn Alʾshraf and others stated that he is Ḥuyay ibn Akhṭab. (Aṭabariyy and Alwāḥidiyy narrated this story)

﴿although they have been ordered to reject them? Satan wants to lead them far astray﴾

[Qurʾān 4:61]: ﴿When they are told, 'Turn to Allah's revelations and the Messenger [for judgement],' you see the hypocrites turn right away from you [Prophet]﴾ They keep themselves away from you. The verb of 'ṣad' is emphasized by the 'maṣdar': 'ṣudūdā'. This is equivalent to the verse: ﴿And to Moses Allah spoke directly﴾ 'kalam' is the verb and 'taklīmā' is the 'maṣdar'. And also the verse: ﴿salute him with worthy greetings of peace﴾ the verb is 'salimū' and the 'maṣdar' is 'taslīmā'.

[Qurʾān 4:62]: ﴿If disaster strikes them﴾ what would they do if a disaster strikes them? ﴿because of what they themselves have done﴾ as a punishment for turning away from the Prophet (PBUH). This is a threat which ends this statement. "then" is a new beginning of a statement which shows the disbeliever's actions: turning to unjust tyrants 'ṭāghūt' for judgement and their false oaths. ﴿then they will come to you﴾ they come with the case of killing their companion (the hypocrite) who was killed by ʿUmar. His people went to the Prophet (PBUH) to ask for blood money. ﴿swearing by Allah, 'We only wanted﴾ the word 'ʾin' means when; when they swore that they only wanted to ask ʿUmar for judgment ﴿to do good and achieve harmony﴾ Alkalbiyy said: "'iḥsān' is verbal and 'tawfiq' is right action. Ibn Kaysān said: "Truth and justice." This verse is equivalent to it in meaning: ﴿We intended nothing but good﴾.

[Qurʾān 4:63]: ﴿Allah knows well what is in the hearts of these people﴾ their hypocrisy. ﴿so ignore what they say, instruct them, and speak to them about themselves using penetrating words﴾ (314) Others stated that it is a command to the Prophet to ignore them and instruct them with the tongue without any punishment. Others stated that it is a command to threaten them that they will be killed if they do not repent.

Aḍaḥāk said: "so ignore what they say, instruct them publicly and speak to them secretly and privately using penetrating words." Others stated that this verse is abrogated by the verse of the sword.

[Qurʾān 4:64]: ﴿All the messengers We sent were meant to be obeyed, by God's leave. If only [the hypocrites] had come to you [Prophet] when they wronged themselves﴾ by turning to extreme transgressors 'ṭāghūt' for judgment ﴿and begged Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found that Allah accepts repentance and is most merciful﴾.

(1195) (Fabricated narration) Abū Alqāsim ʿAbd Alkhāliq ibn ʿAliyy ibn Muḥammad ibn ʿAbd Alkhāliq said, Abū Alḥassan ʿAliyy ibn Ibrāhīm Alkarkhiyy said, ʿAliyy ibn Muḥammad ibn Khālid said, Muḥammad ibn Aḥmad ibn Alhaytham Aṭāʾiyy said, his father said, his grandfather via Salamah ibn Kuhayl via Abī Aṣādiq via ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) said: "A Bedouin came to us after three days of the burial of Messenger of Allah (PBUH). He threw himself on the Prophet's grave and threw the dust of the grave on his head then said: "O Messenger of Allah, you commanded us and we obeyed you. We learnt from you what you received from Allah. Allah revealed to you: "If only they had come to you when they wronged themselves, and begged Allah's forgiveness" … and I wronged myself and came to you to ask forgiveness for me', then a sound came out the grave as follows: 'You were forgiven'".(1)

(1) **[1195] The assessment of the reliability of the chain of transmitters:**
- Its chain is full of Majhūl narrators whom I could not find. In addition, Shaykh al-ʾIslām Ibn Taymiyah, in (Qāʿidah Jalilah fī at-Tawassul wa al-Wasīlah) (p. 149 – 150), and Ibn ʿAbd al-Hādiy, in (Aṣ-Ṣārim al-Munkiy) (p. 212), rendered this Ḥadīth as fabricated and invalid.

[Qurʾān 4:65]: ﴿By your Lord, they will not be true believers until they let you decide between them﴾ The verse was about Azzubayr ibn Alʿawām and his litigant. Aṣālihiyy stated that the name of the other man is Thaʿlabah ibn Ḥāṭib and others said it is Ḥāṭibn ibn Abī Baltaʿah. They both disputed about a case of flowing water for the irrigation of the palm trees. The Messenger of Allah (PBUH) said: "Water your ground, Zubayr, then let the water run to your neighbor." The man was angry and said: "It is because he is your cousin." The color of the Prophet's face changed (he was angry) and he said: "Water your ground, Zubayr, then keep back the water till it returns to the embankment; take your full right and afterwards let it (the water) run to your neighbor." The Prophet's verdict was first based on benefit for both parties- Azzubayr and his litigant. But when the man didn't accept the verdict of mercy and angered the Prophet (PBUH), he (PBUH) gave a verdict for Zubayr to take his full right.

After this incident, they passed by Almiqdād who said: "Who was the verdict in favor of O Balt'ah?" He said: "He judged for his cousin", he said that in a way which showed displeasure. A Jewish man was with Almiqdād said: "May Allah curse these people; they bear witness that he is the Messenger of Allah then they accuse him of injustice! By Allah, we committed one sin at the time of Mūsā so he called us to repent by commanding us to kill each other; we killed each other and 70 thousand of us were killed to obey Allah (315) and He was pleased with us." Thābit ibn Shammās Qays said: "By Allah, indeed Allah knows that I am telling the truth; if Muḥammad commanded me to kill myself, I would do so." Then Allah revealed the verse as a response to Ḥāṭib's displeasure: "By your Lord, they will not be true believers until…"

Mujāhid and Ashaʿbiyy said: "It was revealed about the story of Bishr the hypocrite and the Jewish man who went to ʿUmar for judgment." The story was covered.

The authentication of Ḥadīth:

- I could not find its authentication in its reliable resources, but Al-Qurṭubiy attributed it to Ibn Mihrān al-ʔAṣbahāniy, 5/265, without a chain of transmission.

The word ‘falā’ (then no) means: it is not as they claim that they are believers but still do not feel pleased with the verdict of Muḥammad (PBUH) as well as turning away from him. The oath was continued by saying: “By your Lord, they will not be true believers”. ‘Lā’ is an emphasis like in the verses which have oaths that start with ‘lā’ (no) ﴿And I do swear by…﴾.

﴿until they let you decide between them in all matters of dispute﴾ to judge between them in all things that are unclear. ‘Shajar’ refers to confusion. The word has the same letters for tree ‘shajarah’ because the tree has entangled branches. The wood that the sedan is made of is called ‘shījār’ because the wood logs are intertwined.

The poet said: **“I would die for you when spears intersect … when all people are in extreme sadness fighting each other.”** The poet used the word ‘shījār’ to refer to the spears coming from all direction.

﴿and find no resistance in their souls to your decisions﴾ they do not feel annoyed or doubtful. The word ‘ḥaraj’ also means twisted branches of trees that cannot be distinguished by the beholder.

Aḍaḥāk said: “‘Ḥaraj’ is sin.” They are sinful if they deny your judgment.

﴿accepting them totally﴾ they completely obey you.

Qurʾān 4:66: ﴿if We had ordered﴾ if We made it mandatory for them ﴿Lay down your lives﴾ as We have commanded the Sons of Israel ﴿or Leave your homes﴾ by migrating; as We have commanded them to leave Egypt ﴿they would not have done so﴾ the letter ‘ḥāʾ’ in the verb ‘faʿalūh’ refers to both sacrificing themselves and leaving their homes- because the verb refers to one sentence ﴿except for a few﴾ this verse was revealed about something which was said by Thābit ibn Qayṣ; he was among a few people who were the exceptional ones by Allah’s Grace. The letter ‘hāʾ’ is ‘marfūʿ’ in the word ‘faʿalūh’ because it is the subject of the verb or the ‘rafʿ’ is due to the usage of the verb to mean that there are only a few who would do so in a new statement. This is equivalent to the poetry of ʿAmr ibn Maʿidīakrib: “Every companion will leave his brother … except the Kochab and Pherkad (the two Pherkads)”.

The poet used the word 'mufāriq' (to leave someone) without repeating it in a new sentence to refer to the Kochab and Pherkad.

ʿUbaiyy ibn Kaʿb, ʿīsā ibn ʿUmar, Ibn Abī Isḥāq, and Ibn ʿĀmir read 'qalīla' as a 'manṣūb' word. It is also like that in the Muṣḥafs of levant because the word is in a sentence of exceptions (istithnāʾ). Others stated that there is an ellipsis which means: 'except that a few of them does so'.

(A weak narration) Alḥassan and Muqātil said: "When this verse was revealed, ʿUmar, ʿAmmār, Ibn Masʿūd, and a few companions of the Prophet (PBUH) said: 'By Allah, if Allah commanded us to do that, indeed we would've followed His commands. We praise and thank Allah for the blessing of ease.' The Prophet (PBUH) knew about that so he said: "Some men in my nation have unfaltering faith in their hearts which are firmer than strong mountains."

﴿if they had done as they were told﴾ (316) ﴿it would have been far better for them and stronger confirmation of their faith﴾ a clear, practical evidence for their faith.

[Qurʾān 4:67]: ﴿and We would have granted them a great reward by Our grace﴾ (67) abundant reward.

[Qurʾān 4:68]: ﴿and guided them to the Straight Path﴾

[Qurʾān 4:69]: ﴿Whoever obeys Allah and the Messenger﴾ This verse was revealed about Thawbān -the slave of Prophet Muḥammad- who loved the Prophet (PBUH) so much and had no patience to be away from him, so he visited the Prophet while his face was pale and body was so thin; it was easy to know that sadness covered his face, so the Messenger of Allah (PBUH) said: "Thawbān, why is your face pale?", he said: "O Messenger of Allah, I am not sick and I do not have any pain but whenever I do not see you, I miss you a lot and feel extreme distress until I see you again. Then, I remembered that in the Day of Judgment, I may not be able to see you there because you will be in the highest rank with the Prophets but I will be in the lowest rank of Paradise if I end up being there. And if I do not enter Paradise, I won't be able to see you at all." Therefore, Allah, the Almighty revealed this verse then the Messenger

of Allah (PBUB) said: "By the One in Whose Hand is my soul, none of you is a true believer till I am dearer to him than himself, his parents, his wife, his child, and all mankind." (This Ḥadīth about loving the Prophet was said in a different occasion; the author merged two Ḥadīths together)

Qatādah and masrūq ibn Alʾajdaʿ stated that the Prophet's companions said: "O Messenger of Allah, we have no patience to be away from you because we only see you in this life and in the Day of Judgment you will be raised to the highest rank so we won't be able to see you." Therefore, Allah, the Almighty revealed: "Whoever obeys Allah" by following mandatory actions "and the Messenger" by following the recommended deeds done by the Prophet (PBUH) ﴿will be among those He has blessed: the messengers, the truthful﴾ those are the Prophet's companions in the highest ranks ﴿those who bear witness to the truth﴾ by dying as martyrs in the cause of Allah ﴿ and the righteous﴾ the righteous people in the nation of Prophet Muḥammad (PBUH).

ʿikrimah said: "The Prophets mentioned in the verse are 'Muḥammad' (PBUH), the truthful ones are 'Abū Bakr (may Allah be pleased with him)', the martyrs are ''Umar, ʿUthmān, and ʿAliyy (may Allah be pleased with them)', and the righteous ones are 'the rest of all Prophet's companions (may Allah be pleased with them)."

﴿what excellent companions these are﴾ the singular form 'rafīqā' refers to the plural one 'rufaqāʾ'; 'they are the best people to be in their company'. Arabs use the singular form in many occasions to refer to a plural form as in the verse: ﴿then He brings you forth as infants﴾, the word in Arabic is 'ṭifla' which is the singular form of it. And in the verse: ﴿and ⌜forced to⌝ flee﴾, the word referring to fleeing is 'dubur' which is also singular. And in the verse: ﴿ stealing glances ⌜at it⌝﴾, the word 'ṭaraf' refers to one glance.

'Rafīqa' is 'manṣūb due to 'tamīz' (disambiguation).

[Qurʾān 4:70]: ﴿That is Allah's favor. No one knows better than Him" no one knows more than Allah about the Day of Judgment and the reward which

will be there. Others stated that the meaning is: "Allah knows best about the ones who obey and love the Messenger of Allah."

This verse is evidence for the 'Khīlāfah' (legitimacy of the rule) of Abū Bakr Aṣidīq (may Allah be pleased with him (317). That's because Allah, the Almighty mentioned the ranks of His close servants in His Book by starting with the highest rank for the Prophets (PBUT) which no one will share with them. Then Allah mentioned the truthful ones (Aṣidīqīn) who cannot be surpassed by anyone except the Prophets. The Muslims unanimously agreed that Abū Bakr is 'Ṣidīq' as they unanimously agreed that Muḥammad is a Messenger. The Muslims cannot be mistaken by calling Muḥammad a Messenger and they also cannot be mistaken by calling Abū Bakr a Ṣidīq. And if this fact is true that he is Ṣidīq and he was the first ruler after the death of the Messenger, then he (Abū Bakr) cannot be surpassed by anyone else. And Allah knows best.

﴿That is Allah's favor﴾ this proves that these ranks are not reached based on their obedience alone; they only got to these ranks by Allah's Grace- this is a refutation of the Muʿtazilites who claimed that the Muslim gets the reward based on his effort alone. Allah, the Almighty clearly showed that He is the One who grants rewards out of His Grace. He (the Almighty) won't Praise Himself with something which He Hasn't done, therefore, the opinion of Muʿtazilites is baseless. And Allah knows best. Then, Allah taught the believers how to fight:

[Qurʾān 4:71]: ﴿You who believe, be on your guard﴾ be on your guard to be protected from your enemy by preserving your weapons and tools of war. Do not let your own hands throw you into destruction. 'Ḥidhr and Ḥadhar (being on guard) has the same meaning like: mithl and mathal, ʿidl and ʿadl, shibh and shabah.

﴿March [to battle] in small groups﴾ separated companies which march consecutively. 'thubāt' means separated groups, the singular form is 'thubah' ﴿or as one body﴾ as one group with your Prophet (PBUH). The Muʿtazilites

used this verse to prove their opinion because Allah won't command us to be on guard if this doesn't lead to protection from the plots of the enemies. The response is: following Allah's command and avoiding His prohibitions is an obligation because if we do not do so, we will be sinful people. In addition to that the verse doesn't show that being on guard will stop their fate. The Messenger of Allah (PBUH) said (about the camel): "Tie it and rely (upon Allah)!", this command is for the reassurance of the soul and it won't stop the fate which applies to being on guard. The evidence for that is that Allah, the Almighty commended the Prophet's companions for saying: ﴿Say, ﴿Nothing will ever befall us except what Allah has destined for us﴾, and this command is also for the Messenger of Allah (PBUH) so the verse won't have any meaning if they would be facing something different from their fate which is decreed by Allah, the Almighty. (Muslims believe that they can escape fate by Allah's Will to face another fate. We have to do our best to change harmful and unwanted circumstance).

[Qurʾān 4:72]: ﴿Among you there is the sort of person who is sure to lag behind﴾ some interpreters stated that this verse was revealed about the believers (318) because Allah, the Almighty addressed them by saying "Among you". Allah, the Almighty said about the hypocrites: ﴿They are neither with you nor with them﴾. Most of the interpreters of Qurʾān stated that this verse was revealed about the hypocrites. They were included in the same sentence with believers because they are of the same gender and lineage; they weren't mentioned due to similarity of beliefs. 'Yubaṭiʾan' means taking long time to do something or running away from Jīhād and battles. Others stated that the word means 'Yukhalifan' which means to appoint another person to take your responsibilities; this is ʿAbdullah ibn ʾUbaiyy ibn Salūl (the chief of the hypocrites). The letter 'lām' in the beginning of the word is for taking an oath. This is equivalent to saying: 'I swear, this is your brother (laʾakhāk). And when you say: 'I swear this man will do so and so (layafʿlan.

﴿if a calamity befalls you﴾ by being defeated and killed ﴿he says, 'Allah

has been gracious to me'﴾ by making me stay without going to fight ﴿that I was not there with them,'﴾ wasn't there in such battle which had the calamity of defeat or killing. Allah says: "as if there had been no ties of affection between you and him" knowledge.

Muqātil and Ibn Ḥayān said: "As if he isn't a member of the same religion." (There is a connection between this meaning and the calamity that befalls the hypocrites)

[Qurʾān 4:73]: ﴿yet he is sure to say, if you are favored by Allah﴾ a victory and spoils of war. The hypocrite person will regretfully and enviously say: ﴿'If only I had been with them, I could have made great gains,' as if there had been no ties of affection between you and him﴾ the hypocrite is talking about this specific battle to attain a great share of the spoils of war. 'faʾafūz' is 'manṣūb' by the letter 'fāʾ' as a predicate of wishing for something. The meaning is as follows: 'I would be happy if I do so and so, so I can do so and so', therefore it was 'manṣūb' as if it is by the means of conjunction; it is like saying; 'I would like to stand for people to follow me'.

Then the verse was revealed about the hypocrites who escaped from the battlefield in ʿUḥud.

[Qurʾān 4:74]: ﴿Let those of you who are willing to trade the life of this world for the life to come﴾ those who choose this life as a priority before the hereafter. The meaning of 'yashrī' is buy. The meaning of the verse will then be: "Become believers then fight", because it is not possible for the disbeliever to be commanded with something before following the truth. Others stated that this verse was revealed about the sincere believers: "Those who trade this life for the hereafter must fight." Then He (the Almighty) said: ﴿fight in God's way. To anyone who fights in Allah's way, whether killed﴾ to be martyred ﴿or victorious, We shall give a great reward﴾ if he is martyred or victories. The great reward is Paradise. Then Allah encouraged the believers to try their best and save oppressed Muslims as follows:

[Qurʾān 4:75]: ﴿Why should you not fight in Allah's cause﴾ by obeying Allah ﴿and for those oppressed﴾ (319) the word 'mustaḍʿafīn' is 'majrūr'.

(Unauthentic narration) Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās said something close to: "And about the oppressed."(1)

Ibn Shīhāb said: "In the cause of the oppressed." Others said: "About saving the oppressed."

﴿and for those oppressed men, women, and children﴾ they were in Makkah oppressed severely by the disbelievers and they used to say: ﴿who cry out, 'Lord, rescue us from this town'﴾ which is Makkah ﴿whose people are oppressors!﴾ the town which has people characterized with the personality traits of transgression and disbelief. The oppressor (ẓālim) is 'majrūr' because it is an adjective which follows the word 'ahl' (people). The word 'people' is related to the town therefore the verb was attributed to it as the doer of oppression. As if you said: "I passed by the man who has a large house" or "I passed by a man who has beautiful eyes".

﴿By Your grace, give us a protector and give us a helper!﴾ to be protected from the disbelievers. Allah, the Almighty accepted their Duʿāʾ (prayers). Allah, the Almighty made the Messenger of Allah (PBUH) their ally when he conquered Makkah. The Prophet (PBUH) appointed ʿAtāb ibn ʾAsīd who was made a helper by Allah; he used to protect the rights of vulnerable people from the strong ones. Allah, the Almighty granted them victory and help and the people of Makkah (the believers) were given honor and strength which was completely different from the oppression of the past. This verse is a refutation of the false claims which state that prayers do not make a difference. Allah emphasized that they have prayed to Him and He accepted their prayers. If He hadn't accepted their prayers, He wouldn't have mentioned their prayers. And Allah knows best.

---

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain contains Al-Kalbiy who is accused of lying.

The authentication of Ḥadīth:
- It is narrated by Aṭ-Ṭabariy, in (Jāmiʿ al-Bayān) 5/168, from Mujāhid. The narration of Al-Kalbiy from Abī Ṣāliḥ is not a proof. In (Jāmiʿ al-Bayān) 5/168, Aṭ-Ṭabariy mentioned that Ibn ʿAbbās said concerning the interpretation of the phrase, "and for those oppressed": and in reference to those who are oppressed.

[Qurʾān 4:76 :4:76]: ﴿The believers fight for Allah's cause﴾ by obeying Allah ﴿while those who reject faith fight for an unjust cause 'ṭāghūt'﴾ by obeying the devil ﴿Fight﴾ O believers ﴿the allies of devil﴾ fight the soldiers and followers of the devil ﴿The devil's strategies﴾ plots and schemes of him and his followers ﴿ are truly weak﴾ as Allah made their plots fail in the Battle of Badr.

[Qurʾān 4:77]: ﴿[Prophet], do you not see those who were told, 'Restrain yourselves from fighting'﴾ Alkalbiyy said: "This verse was revealed about ʿAbdurraḥmān ibn ʿAwf Azzuhriyy, Almiqdād ibn Alʾswad Alkindiyy, Qudāmah ibn Maẓʿūn Aljamḥiyy, and Saʿd ibn Abī Waqāṣ Azzuhriyy (may Allah be pleased with them) who were severely oppressed by the disbelievers in Makkah before the Hijrah (migration to Madīnah). They used to complain to the Messenger of Allah (PBUH) and say: "O Messenger of Allah, permit us to fight those people as they have harmed us severely." The Messenger of Allah (PBUH) responded: "Restrain yourselves from fighting as I haven't been commanded to fight them (yet)."

When they migrated to Madīnah and Allah, the Almighty commanded them to fight the disbelievers, the Messenger of Allah (PBUH) commanded them to join the Battle of Badr and they knew that it is inevitable to fight (the disbelievers); some of them hated to join the battles and felt burdened by that, therefore, Allah, the Almighty revealed: "[Prophet], do you not see those who were told, 'Restrain yourselves from fighting'", this command of restraining from fighting was in Makkah (320).

﴿perform the prayer, and pay the prescribed alms? When fighting was ordained for them﴾ in Madīnah- it became obligatory to fight the disbelievers ﴿some of them feared men as much as or even more than, they feared Allah﴾ they feared the disbelievers of Makkah. Some interpreters stated that this verse is linguistically equivalent to the verse: ﴿We sent him to a hundred thousand people or more﴾, the word ''aw' means the letter 'wāw' (and) in these contexts ﴿saying, 'Lord, why have You ordained fighting for us?'﴾ if have You made it mandatory to engage in Jīhād ﴿If only You would give us

just a little more time﴾ meaning death- they wished that Allah made them live until their appointed times of death (without fighting).

There is a difference of opinions about the reason for the revelation of: "some of them feared men as much as, or even more than, they feared Allah". Some stated that the verse was revealed about the hypocrites because asking "why have You ordained fighting for us?" doesn't suit the believers and the same applies to the fear of others than Allah.

Others stated that it was revealed about some of the believers who hadn't delved into the depth of knowledge. Believers are divided into different ranks based on their strength of faith. Some believers have perfect faith to the extent of being able to control their entrenched tendencies. Other believers are lower than this rank so they experience a sense of dislike of difficult commands. And Allah knows best.

Others stated that this verse was revealed about people who used to be believers but when fighting was made mandatory, they became hypocrites due to cowardice and therefore abandoned Jīhād. The evidence for this opinion is that Allah doesn't command the disbelievers nor the hypocrites of acts of worship; He commands them to become believers then He commands them to implement the acts of worship. Therefore, when they became hypocrites, Allah, the Almighty warned the believers of their conditions. Allah, the Almighty teaches us about the hypocrites in the following verse: ﴿As for those who believe, then reject the faith﴾, He also says: ﴿They are like people who [labour to] kindle a fire﴾ and Allah also says: ﴿because they professed faith and then rejected it﴾. ﴿Say to them﴾ O Muhammad ﴿'Little is the enjoyment in this world﴾ the benefit and joy in it ﴿the Hereafter﴾ the reward in the hereafter ﴿is far better for those who are mindful﴾ of falling into polytheism and disobedience to Allah and the Messenger ﴿you will not be wronged by as much as the fiber in a date stone﴾. Ibn ʿAbbās and ʿAliyy ibn Alḥakam said: "'Fatīl' is the cracked midpart of the date stone."

[Qurʾān 4:78]: ﴿Death will overtake you no matter where you may be﴾ death will come to you. This verse was revealed about the hypocrites when

they commented on the casualties of the Battle of ʾUḥud. They said: ﴿If they had stayed with us, they would not have died or been killed﴾ so Allah replied to them as follows: ﴿Death will overtake you no matter where you may be, even inside high towers﴾.

Qatādah said: "Inside fortified palaces." ʿikrimah said: "Buildings made of gypsum." Abū ʿUbaydah said: "Adorned buildings." Alqutaybiyy said: "Tall buildings." Aḍaḥāk via Ibn ʿAbbāss said: "Burūj means fortresses and castles." This verse has a refutation of the people who do not believe in Divine Destiny as Allah, the Almighty taught us that the disbelievers said: ﴿If only they had stayed with us they would not have died or been killed﴾ and ﴿Allah has been gracious to me that I was not there with them﴾ (321) but Allah, the Almighty responded to them as follows: "Death will overtake you no matter where you may be, even inside high towers". This response teaches the disbelievers that the end of anyone's life means that the soul inevitably leaves the body. The Muʿtazilites claimed that if a person wasn't killed, he would have lived longer but they were wrong like the disbelievers and hypocrites, therefore, Allah responded to all of them.

﴿When good fortune comes their way﴾ this verse was revealed about the hypocrites and the Jews because when the Messenger of Allah (PBUH) came to Madīnah, they said: "Our crops and plants are constantly dwindling since the arrival of that man and his companions", therefore, Allah, the Almighty revealed: "When good fortune comes their way". The Jews and hypocrites said that. The word 'ḥasanah' means lush crops and multitude of food and cheap prices. ﴿they say, 'This is from Allah﴾ to us. ﴿but when harm befalls them﴾ The word 'sayiʾah' means scarcity of crops, expensive prices, and lack of rain. ﴿they say, 'This is from you [Prophet]'﴾ by the bad omen that came with Muḥammad and his companions. Others stated that 'ḥasanah' means victory and spoils of war and 'sayaʾah' means being killed and defeated. ﴿they say, 'This is from you [Prophet]'﴾ blaming the Prophet (PBUH) for the losses. ﴿Say to them﴾ O Muhammad ﴿'Both come from Allah'﴾ the

good and the bad comes from Allah. Then, Allah reprimanded them for their ignorance: ﴿What is the matter with these people﴾ hypocrites and Jews ﴿that they can barely understand what they are told﴾ they do not understand anything except denying Allah's blessings.

Alfarrāʾ said: "The sentence "What is the matter with these people" (in Arabic) is repeatedly used in speech, therefore some people thought that the letter 'lām' is attached to 'mā' as one letter. Therefore, they separated the 'lām' when it is used as a letter of 'jar' and attached it in some sentences and in recitation. It is not permissible to stop at the letter 'lām' because it is used for 'jar'. (He means that the word 'māl' can be understood as 'mā plus the letter 'lām' in the next word).

[Qurʾān 4:79]: ﴿Anything good that happens to you﴾ fortune and good things ﴿is from Allah; anything bad is﴾ tribulation and anything that you hate ﴿from yourself﴾ because of your sins which were done in Allah's Dominion. The Prophet (PBUH) is addressed but the targeted audience is other people. This is equivalent to: ﴿Whatever affliction befalls you is because of what your own hands have committed﴾. Ḥafṣ ibn Sulaymān via Alhaytham via Alḥassan said: "When ﴿Whatever affliction befalls you is because of what your own hands have committed﴾ was revealed, the Messenger of Allah (PBUH) said: **"Any scratch by a wooden rod, spasm (in the body), or (literal) misstep happen as a result of sins but Allah pardons much more than that."**[1] **(322) (weak narration)**

---

(1) **The assessment of the reliability of the chain of transmitters:**
- It is a Mursal Ḥadīth, and it contains Ḥafṣ who is Matrūk.

The authentication of Ḥadīth:
- It is mentioned by Hannād in (Az-Zuhd) 1/249 (431), from the way of Abī Muʿāwiyah from ʾIsmāʿīl ibn Muslim from Al-Ḥasan, which is a Marfūʿ narration. The chain of this narration is Mursal.
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/175, from the way of Saʿīd from Qatādah that he said: and he told us that the Messenger of Allāh (P.B.U.H) used to say…. Then, he mentioned the rest of the Ḥadīth. The chain of this narration is Mursal as well.
- It is also mentioned by Ibn Abī ad-Dunyā in (Al-Maraḍ wa al-Kaffārāt) (p. 93) (100), from the way of Yazīd ibn ʿAbdullāh from Ziyād ibn ar-Rabīʿ from ʾUbiy ibn Kaʿb, which is a Mawqūf Ḥadīth. From this same way, Al-Bayhaqiy mentioned it in

Abū Rajāʾ Alharawiyy via Sufyān ibn Saʿīd via someone who heard Aḍaḥāk ibn Muzāḥim say: "Forgetting the Qurʾān after memorization of it is because of sins", then he recited: ﴿Whatever affliction befalls you is because of what your own hands have committed. And He pardons much﴾. He added: "Forgetting Qurʾān is the biggest calamity."(1)

(Shuʿab al-ʾĪmān) 7/153 (9814).

- However, this Ḥadīth has other Shawāhid that render it Ṣaḥīḥ:
- From the narration of Al-Barāʾ ibn ʿAāzib with the following wording: "Any spasm in the body or in the eye happens as a result of sins, but Allāh protects man against more than that."
- The previous narration is mentioned by Aṭ-Ṭabarāniy in (Aṣ-Ṣaghīr) (1053), and Abū Nuʿaym, in (ʾAkhbār ʾAṣbahān) (2/247), reported it from him.
- Aṭ-Ṭabarāniy said: Ibn Fuḍayl was the only one who narrated this Ḥadīth from Aṣ-Ṣalt, and Muḥammad ibn Kathīr was the only one who narrated it from Ibn Fuḍayl. In addition, ʾAḥmad ibn al-Furāt narrated this Ḥadīth alone in his stage.
- In (Majmaʿ az-Zawāʾid) (2/259/3755), Al-Haythamiy said: "It is narrated by Aṭ-Ṭabarāniy in Aṣ-Ṣaghīr, and it contains Aṣ-Ṣalt ibn Bahrām who is reliable but from the Murjiʾah" [The Murjiʾah: a sect that places action as secondary to faith, and claims that no sin harms a believer, and that no good action is of any use without belief.]
- In (Aṣ-Ṣaḥīḥah) 5/250/2215, Al-ʾAlbāniy rendered the narration of Al-Barāʾ as Ṣaḥīḥ.
- There is another Shāhid from the narration of ʿUbay ibn Kaʿb which is Mawqūf. It is on the authority of Ziyād ibn ar-Rabīʿ that he said: "I said to ʿUbay ibn Kaʿb: O Abā al-Mundhir, an Ayah in the Book of Allāh has made me sad. He said: What is it? I said: "Whoever does a wrong will be recompensed for it." (An-Nisāʾ 123) He said: I thought you were a person of understanding (Faqīh). Indeed, the believer is afflicted with a misstep, a scratch in a spasm in the body or a scratch with a wooden rod due to a sin [he committed], but what Allāh forgives for him is more than that."
- Al-Bayhaqiy mentioned this narration in (Shuʿab al-ʾĪmān) (9357).

(1) **The assessment of the reliability of the chain of transmitters:**

- Its chain is weak because this is a disconnection between Sufyān and Aḍ-Ḍaḥḥāk.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 10/220 (30496), Ibn al-Mubārak in (Az-Zuhd) (p. 28) (85), and Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 2/334 (1965). All of them narrated it from the way of Al-Mubārak from ʿAbd al-ʿAzīz ibn Abī Rawwād from Aḍ-Ḍaḥḥāk, following the same chain.
- The previous chain is Ḥasan as ʿAbd al-ʿAzīz is Ṣadūq, this is what Ibn Ḥajar stated in (Taqrīb at-Tahdhīb) (4096). Apparently, ʿAbd al-ʿAzīz met Aḍ-Ḍaḥḥāk.

Others stated that this verse is related to the one before it. In this case, the meaning would be: "What is the matter with these people that they can barely understand what they are told as they said: 'Anything good that happens to you is from Allah; anything bad is from yourself.'" The deniers of Divine Destiny used the meaning of this verse to back their opinion because Allah, the Almighty Hasn't attributed bad things to Himself by saying: "anything bad is from yourself". Bad things were attributed to people.

The response to this is: Allah revealed to His Prophet (PBUH) what the hypocrites said. They attributed good things to Allah but attributed bad things to the Prophet. The word 'ḥasanāt' doesn't refer to the good and bad deeds. The verse covers the good and bad things that happen to people. It doesn't refer to the issue of doing good or bad deeds. Therefore, these incidents were not attributed to people's actions. As Allah says: ﴿When you ⌜believers⌝ are touched with good, they grieve; but when you are afflicted with evil, they rejoice﴾ the words mentioned in the verse for good and evil are 'ḥasanah' and 'sayiʾah' respectively. Allah also says: ﴿In times of prosperity, they said, ﴿This is what we deserve,﴾ but in adversity, they blamed it on Moses and those with him﴾, all these good and bad things that happen are events and not people's deeds. Allah mentioned these 'ḥasanāt' and 'sayiʾāt' by not attributing them to people in addition to the absence of mentioning anything related to reward and punishment for these good and bad things.

The 'ḥasanāt' and 'sayiʾāt' that refer to deeds were attributed to people and reward and punishment were mentioned in the same context. For example, Allah, the Almighty says: ﴿Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one﴾. Allah's response to the hypocrites was not related to a context of good and bad deeds. Then, Allah says: "Anything good that happens to you is from Allah; anything bad is from yourself", which means "from yourself" cannot contradict the statement before it because Allah, the Almighty is the All-Wise. This verse was a clarification of the reason for deserving the

calamity which was due to people's sins. This is similar to the verse: ﴿Whatever affliction befalls you is because of what your own hands have committed﴾ the affliction is a result of the bad deeds. Any punishment by Allah only targets those who committed sinful acts like the verse: ﴿as a reward for what they used to do﴾ and ﴿as a reward for what they have committed﴾. "anything bad is from yourself" doesn't prove that he doesn't want the bad deeds and the committing of the bad deeds but anything that is related to a punishment is attributed to people based on a result of their own actions. ﴿We have sent you﴾ O Muḥammad ﴿as a messenger to people; Allah is sufficient witness﴾ that you are a truthful Messenger. Others said: "Allah is sufficient witness that good and bad things are all from Him." (323).

[Qurʾān 4:80]: ﴿Whoever obeys the Messenger obeys Allah﴾ the Prophet (PBUH) used to say: "Whoever obeys me obeys Allah and whoever loves me loves Allah." (Cannot find this Ḥadīth). Therefore, some hypocrites said: "This man just wants to be considered as a Lord as Christians considered Jesus as a Lord. So Allah, the Almighty revealed: "Whoever obeys the Messenger" about everything he commanded Muslims to do will be obedient to Allah ﴿If some pay no heed﴾ to obeying the Messenger (PBUH) ﴿We have not sent you﴾ O Muḥammad ﴿to be their keeper﴾ to protect and observe them. Alqutaybiyy said: "To hold them accountable." This verse was abrogated by the verse of the sword as it has the command to fight those who disobeyed Allah and His Messenger (PBUH). (The verse isn't abrogated according to most of the scholars).

Qurʾān 4:81 :4:81 ﴿They say, 'We obey you﴾ The hypocrites used to say to the Messenger of Allah (PBUH): "We believe in you, so command us and we shall obey you", but they secretly disbelieve in him. The word 'ṭāʿah' (obedience) is 'marfūʿ' as it means: 'We will obey you' or 'your command shall be obeyed'. Allah says: ﴿⌜You⌝ do not ⌜have to⌝ swear; your obedience is well known!﴾ (The word ṭāʿah is in this verse); this verse means: "Say, 'we hear and obey'". Allah also says: ﴿It would have been better for them to

obey and speak rightly﴾: the word 'ṭāʿah' isn't 'marfūʿ' because of the word 'lahum', it is 'marfūʿ' due to the same reason I mentioned before. ﴿but as soon as they leave your presence, some of them scheme by night to do other than what you said﴾ they distorted the Prophet's wordings and others stated that they prepared for plotting. Qatādah and Alkalbiyy explained 'bayat' as follows: "Changed and altered the commands of the Prophet to them." The word 'tabīt' means changing something as the poet said: **"He altered my words … I wish for him the worst of all punishments".**

Abū ʿUbaydah and Alqtaybiyy explained the word 'bayat' as follows: "They secretly decided to do something at night that is completely different from what they promised the Prophet in the morning." Anything that is decided against others at night for evil purposes is called 'tabīt'. The poet, ʿUbaydah ibn Alhumām said: **"They visited me but I didn't like the evil things they have plotted … I warn them that they will all be killed."** (He also used the word 'bayat' which means plotting for something evil).

Annamir ibn Tawlab said: "He visited me at night to blame me … You will listen to severe foolishness which will make you sleep, therefore go back to sleep better."

Abū Alḥassan Alʾakhfash- Saʿīd ibn Musʿidah said: "Arabs say: 'This was plotted (buyit)', when something is done at night for an evil plan." This is linguistically analogous to the 'verses of poetry'.

﴿Allah records﴾ keeps and preserves ﴿what they scheme﴾ what they distort and plot. Aḍaḥāk via Ibn ʿAbbās said: "The hypocrisy they secretly hide." ﴿so leave them alone﴾ O Muḥammad. And do not punish them ﴿and put your trust in Allah: He is sufficient protector﴾ sufficient to be trusted and completely powerful to punish those enemies of the Prophet (PBUH). "so leave them alone" was abrogated by ﴿O Prophet! Struggle against the disbelievers﴾ (324) by the sword and the hypocrites﴾ by firm admonition.

Someone may ask: "What is the wisdom behind mentioning the disbeliever's statement before "some of them scheme by night" as the

beginning of the verse was about all of them but the rest of it was about some of them?

Some stated that Allah spoke about those who will die as disbelievers but those who will repent afterwards weren't covered in the verse.

Others stated that the verse refers to those who schemed by night and plotted an evil plan but those who heard and kept silent weren't mentioned.

"Whoever obeys the Messenger obeys Allah" is a refutation of those who claim that Sunnah (Prophetic tradition) must be alluded to by the Qurʾān to be followed. Every single command mentioned in the Qurʾān is mandatory and if the command is in the Sunnah, then it must be followed even if it wasn't mentioned in the Qurʾān. The one who disobeys the Sunnah is disobedient to the Messenger of Allah (PBUH) and the one who disobeys the Messenger of Allah is disobedient to Allah, the Almighty. Obeying the Messenger is obeying Allah, the Almighty. Therefore, the one who claims that every Ḥadīth must be alluded to in the Qurʾān to be followed is a denier of every single command by the Prophet (PBUH) which isn't mentioned in Qurʾān.

"They say, 'We obey you" is a proof that the one who doesn't believe in obeying (the Prophet) isn't really obedient because Allah didn't accept their external obedience without believing in the obligation to obey the Prophet (PBUH). This proves that belief is the requirement for accepting the obedience of anyone.

[Qurʾān 4:82]: ﴿Do they not then reflect on the Qurʾān?﴾ do not they reflect on the cohesion and coherence of the Qurʾān? No one was able to come up with something like it, therefore, they should be certain that Qurʾān is revealed by Allah. ﴿Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies﴾ 'ikhtilāf' means incoherence and contradiction according to Ibn ʿAbbās.

Others stated that "Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies" is referring to the absence of contradiction with regards to the prophecies about the unseen

in the past and future. It also may mean discrepancy as the unseen cannot be known by other than Allah, the Almighty, therefore, it is clear for them that it is Allah's Word and Muḥammad is His truthful Messenger. This verse proves that the Qurʾān isn't created because it cannot have any kind of discrepancy or contradiction. If it were created, there would've been contradiction and discrepancy in it.

[Qurʾān 4:83]: ﴿Whenever news of any matter comes to them, whether concerning peace or war﴾ the Messenger of Allah (PBUH) used to send expeditions and the hypocrites used to spy on their outcome. They used to divulge the secrets of victory and defeat (325) before the Messenger of Allah (PBUH) declares the news about them. Therefore, Allah, the Almighty revealed: "Whenever news of any matter comes to them" to the hypocrites ﴿whether concerning peace﴾ victory or spoils of war "or war" being killed or defeated ﴿they spread it about﴾ they divulge the secret publicly ﴿if they referred it to the Messenger and those in authority among them﴾ if they haven't divulged the secrets until the declaration is made by the Messenger of Allah (PBUH) and people in authority who possess wise opinions among the Prophet's companions such as: Abū Bakr, ʿUmar, ʿUthmān, and ʿAliyy (may Allah be pleased with them) ﴿those seeking its meaning would have found it out from them﴾ Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās and ʿAliyy ibn Alḥakam via Aḍaḥāk stated that 'istinbāṭ' means validation. ʿikrimah said: "Those who are keen on it and ask about it." Abū ʿUbaydah and Alqutaybiyy said: "Those who deduce it. 'isinbāṭ' of water is extraction of it." Juwaybir via Aḍaḥāk via Ibn ʿAbbās interpreted "Whenever news of any matter comes to them, whether concerning peace or war, they spread it about" as the hypocrites who haven't obeyed Allah's command in fighting and transgressed Allah's boundaries. They divulged the Prophet's secrets to the enemies so Allah, the Almighty revealed a response to them: "if they referred it" meaning the permissibility and the prohibition of things to the Messenger of Allah (PBUH) to know the correct ruling "and those in authority among them" for jurisprudence and wisdom "those seeking its

meaning would have found it out from them" those who scrutinize things based on knowledge.(1)

﴿If it were not for Allah's bounty and mercy towards you, you would almost all have followed Satan﴾ Aḍaḥāk said: "Those are the Prophet's companions who had an inner speech induced by the devil." Ibn ʿAbbās said: "Allah's bounty is Islam and His mercy is the Qurʾān. "You would almost all have followed Satan" the minority which hasn't followed Satan are the ones whose hearts Allah has refined for righteousness."

Based on this opinion, the minority which hasn't followed Satan is excluded from those who followed him. Others stated that the verse has inversion which means: those seeking its meaning would have found it out from them, except for a few. Others stated that it means: They spread it about, except for a few who haven't divulged the secrets according to Alkalbiyy and Alfarrāʾ who also chose this opinion, he said: "If the news was publicized about the knowledge of the expeditions, it will be known by those with sound judgment and other ordinary people and spreading news about something may be about certain things without mentioning everything, therefore, it sounds more logical that the exception of few people is taken from publicizing."

This verse is a proof that 'ijtihād' (the process of deriving the laws of the Sharīʿah from its sources) is mandatory when there is an absence of straightforward evidence. Allah, the Almighty says: "if they referred it to the Messenger and those in authority among them, those seeking its meaning would have found it out from them" this is an act of deduction (326) which isn't based on direct understanding of the Qurʾān and Sunnah. A judge can use direct evidence which is a straightforward ruling but if he cannot find such evidence, he can judge with the concepts derived from the Qurʾān and Sunnah.

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain contains Juwaybir who is very weak.
- This accounts for the statement of Qatādah as stated by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/182.

[Qurʾān 4:84]: ﴿So [Prophet] fight in Allah's way. You are accountable only for yourself﴾ When the Messenger of Allah (PBUH) met with Abū Sufyān ibn Ḥarb in the Battle of Uḥud and the Muslim defeat happened then Abū Sufyān went back to Makkah and made an appointment with the Messenger of Allah (PBUH) in Badr Aṣughrā in Dhū al-Qiʿdah. When the time has come, he said to people: "Go out to fight your enemy", but they- or some of them- hated this so much, therefore, Allah, the Almighty revealed: "So [Prophet] fight in Allah's way. You are accountable only for yourself" do not abandon fighting the enemy and defending vulnerable believers, even if you do this alone.

Others stated that the Prophet (PBUH) is not responsible for the decision of others. The word 'taklīf' doesn't mean 'command' because it would mean that believers aren't commanded to fight. The letter 'fāʾ' in the word 'faqātil' (so fight) is a response to "And whoever fights in Allah's cause—whether they achieve martyrdom or victory—We will honor them with a great reward."

﴿Urge the believers on﴾ to fight in Allah's cause. Urge them to receive reward and let them know the high level of martyrdom. When this verse was revealed, the Messenger of Allah (PBUH) urged and encouraged them to engage in Jihād but they clung firmly to this life and haven't joined fighting with the Prophet (PBUH). The Messenger of Allah (PBUH) went out to fight with 1500 warriors to Badr and Allah protected them from the enemy. Abū Sufyān hasn't engaged in a fight, therefore, Messenger of Allah (PBUH) left with his companions. This incident was explained in the verse: ﴿Allah may well curb the power of the disbelievers﴾ the word ʿAsā is used by Arabs to mean certainty, Ibn Muqbil said: "I am certain about them while they were in a desert … travelling from a country to another." The poet used the word ʿAsā to refer to certainty ﴿for He is stronger in might and more terrible in punishment﴾ He can do whatever He wants and He Has the dominion of everything.

Someone may claim that the word ʿAsā doesn't mean certainty because the disbelievers are strong and mighty nowadays. The response is: The verse

refers to a certain group of disbelievers who were in Badr Aṣughrā and Ḥudaybīā. Allah says (327): ﴿He is the One Who held back their hands from you﴾. Even if the verse is seemingly general, it refers to a specific event.

Others stated that the verse refers to the time period in which Allah commanded the Muslims to fight the disbelievers to get rid of disbelief, Allah says: ﴿Fight against them until there is no more persecution—and ˹your˺ devotion will be entirely to Allah﴾. At this time, Allah will curb the power of the disbelievers. This time is the time of Jesus (PBUH) coming back to be a just ruler in a time which devotion will be entirely to Allah.

Others stated that it is about those who Allah Has put panic into their hearts. They were expelled from their homes and their wealth was taken away without fighting the believers. That's when Allah curbed the power of the disbelievers and protected the believers from the hardship of war. Others stated that those are the Jews and Christians who paid Jizyah (taxes) and didn't engage in a fight with the Muslims. Allah curbed their power and protected the believers because they become willingly submitting and fully humbled by paying the Jizyah.

[Qurʾān 4:85]: ﴿Whoever speaks for a good cause﴾ whoever utters the best words to people and tries his best to help others reconcile with each other ﴿will share in its benefits and whoever speaks for a bad cause﴾ by talking evil about people, backbiting, and talebearing ﴿will share in its burden﴾ Ibn ʿAbbās and Qatādah said: "Kifl means sin." Alfarrāʾ and Abū ʿUbaydah said: "Kifl means a share." Mujāhid said: "A good or evil intercession is between people."

﴿Allah controls everything﴾ Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās explained 'Muqīt' as omnipotent who gives rewards and punishments for good and bad deeds respectively."(1)

(1) **The assessment of the reliability of the chain of transmitters:**
- Al-Kalbiy is accused of lying.
- In (Al-Muʿjam al-Kabīr) 10/253, Aṭ-Ṭabarāniy mentioned the statement of Ibn ʿAbbās under the section the questions posed by Nāfiʿ al-ʾAzraq to Ibn ʿAbbās.
- It is evident that the way of Al-Kalbiy is not reliable.

'Aqāt' means being able to do anything with something. A poet said: **"An envious person who I have restrained myself from harming … as I was completely able to harm him."** The poet used the word 'muqīt' for being able to do something.

Mujāhid said: "A witness." Qatādah said: "Watchful over them." Almuqīt means a witness and watchful over something.

A poet said: **"I wonder if they invited me in a state of hunger … is it my favor upon them or their favor upon me? I am totally capable of holding them accountable for everything."**

Alfarrāʾ said: "Muqīt means the one who provides every person with their specified share." Prophet Muḥammad (PBUH) said: **"It is enough for a person to be considered sinful, that he neglects those whom he is responsible to sustain."** The word sustain in Arabic is 'yaqūt'. It is linguistically correct to say 'yaqīt'. This is also related to people who haven't responded to greetings (Islamic greetings).

[Qurʾān 4:86]: ﴿But when you are offered a greeting, respond with a better one﴾ a greeting to the Muslims. It is better to add to the response to the greeting. If someone says: "Peace be on you", it is better to say: "And peace and mercy of Allah be on you", etc. It is mentioned in a Ḥadīth that the one who says, peace be on you, receives 10 good deeds, the one who says, peace and mercy of Allah be on you, receives 20 good deeds, and the one who says, peace, mercy and blessings of Allah be on you, receives 30 good deeds. The same applies to the one who responds to a greeting.

Ibn ʿAbbās said: "The one who offers greetings 10 times, receives a reward equivalent to freeing a slave (328). The same applies to the one who responds to greetings 10 times."

﴿or at least return it﴾ to the people of the book or disbelievers. It is recommended to respond to the Muslims with a better greeting but if the greeting was in response to a disbeliever, then we say: 'And upon you, too", without adding anything to that. Messenger of Allah (PBUH) said: "When

the people of the Book greet you, respond with: 'Wa ʿalaykum' (And upon you)".

﴿Allah keeps account of everything﴾ keeps account of the ones who respond to the greetings with a better one or by returning it. 'Ḥasība' means the one who gives reward and punishment. Mujāhid said: "Watchful over everything." Abū ʿUbaydah said: "Sufficient and omnipotent. The one who says 'ḥasbiyy' means 'He is enough for me'".

The word 'kān' is used with Allah in the past, present, and future. But when used with other than Allah, it is only used in the past tense.

Then Allah revealed about those who denied resurrection.

[Qurʾān 4:87]: ﴿He is Allah: there is no god but Him. He will gather you all together on the Day of Resurrection, about which there is no doubt﴾ 'rayb' means 'doubt'. The letter 'lām' in the word 'layajmaʿnakum' is for an oath. It means: Allah, the only god, will gather you all together in death and graves to the Day of Resurrection. The word 'qīāmah' comes from the root word 'qām' which means 'to stand' because every person will be resurrected from their graves. Allah, the Almighty says: ﴿the Day they will come forth from the graves swiftly﴾.

Others stated that it is called 'qīāmah' because people will be resurrected to be rewarded and held accountable for their actions. Allah, the Almighty says: ﴿the Day ˹all˺ people will stand before the Lord of all worlds?﴾.

﴿And whose word is more truthful than Allah's?﴾ Allah's words and promises.

[Qurʾān 4:88]: ﴿Why are you ˹believers˺ divided into two groups regarding the hypocrites﴾ This verse was revealed about people from Quraysh who came to the Messenger of Allah (PBUH) in Madīnah to embrace Islam and then stayed there in Madīinah but they regretted their decision and intended to go back to their place so some of them said: "How can we get out?". They replied: "We go out like swordsmen so that if anyone noticed our actions, we would claim that our intention is to reach the outskirts for pure

and clear air. And if no one noticed our actions, we will resume our intended journey." They went out in outfits which showed that they were going for a picnic until they reached a far point from Madīnah then they wrote a message to the Messenger of Allah (PBUH) as follows: "We are still followers of Islam and believe in Allah and His messenger but we found the weather of Madīnah unbearable and yearned for our homes." Then they travelled towards Levant for trade so the Muslims knew about that and some of them said: "Why don't we go fight those who abandoned our religion, forsake our migration, and sided with our enemy to kill them and take their wealth (as spoils of war)?".

A group of them said: "How can you kill people who embraced your religion just because they haven't left their homes?". The Messenger of Allah (PBUH) heard these words while showing no objection to anyone until Allah revealed this verse and the verses that followed it, then the Messenger of Allah (PBUH) explained the right way to deal with these people.

Zayd ibn Thābit said: "This verse was revealed about the deserters in the Battle of Uḥud who left the Prophet (PBUH). The companions of the Messenger of Allah (PBUH) had two different opinions: the first group stated that they must be killed and the other group stated that they shouldn't be killed." Therefore, this verse was revealed and the Messenger of Allah (PBUH) said: "It is Ṭaybah (Madīnah). It drives impurity away just as fire removes the impurity of silver."

Qatādah said: "It was said that those were two men from Quraysh in Makkah who expressed their inclination to embrace Islam but they haven't migrated to the Prophet (PBUH) and then some of the Prophet's companions came across them while coming closer to Makkah. Some Muslims said: 'It is permissible to kill them and take their wealth', and other Muslims said: 'This is not permissible'. They quarreled with each other then Allah, the Almighty revealed: "Why are you ⌜believers⌝ divided into two groups regarding the hypocrites".

ʿikrimah said: "These are some people who came to Madīnah and took over money possessed by the disbelievers then travelled to Yamāmah. The Muslims

had different opinions about them, therefore Allah revealed this verse." Mujāhid said: "Those are people who went with the Messenger of Allah (PBUH) to Madīnah then committed apostasy and asked the Messenger of Allah (PBUH) for a permission to go back to Makkah for business transactions. The Muslims had different opinions about them. Some Muslims said: 'They are hypocrites', and others said: 'they are believers', then Allah uncovered their hypocrisy."

Aḍaḥāk said: "These are people who claimed that they have embraced Islam in Makkah but they haven't migrated to Madīnah when the Prophet (PBUH) migrated to it. The Muslims had different opinions about them therefore, Allah revealed this verse."

"divided into two groups regarding the hypocrites" the believers were two groups; one of them thought that those hypocrites were believers and the other group thought that they are really hypocrites. The word 'fiʾatayn' is 'manṣūb' due to being a predicate of 'ṣār'. Others stated that it is 'manṣūb because it is a circumstantial adverb 'ḥāl'.

﴿while Allah allowed them to regress ˹to disbelief˺ because of their misdeeds?﴾ 'arkasahum' means destroyed then caused them to backslide to their disbelief and misguidance due to their impure actions. 'arkas' and 'rakas' means regression and backsliding. According to the Qirāʾah of ʿAbdullah and ʾUbaiyy (may Allah be pleased with them): 'Allah rakasahum' (Qirāʾah Shādhah)

Ibn Rawāḥah said: "They were allowed to regress into repetitive dark tribulations … similar to the darkness of night." He used the word 'arkas'.

﴿Do you wish to guide those left by Allah to stray?﴾ Are you saying that those are guided after Allah left them to go astray? ﴿And whoever Allah leaves to stray﴾ from the way of guidance ﴿you will never find for them a way﴾ a religion or path to guidance.

[Qurʾān 89]: ﴿They wish you would disbelieve as they have disbelieved, so you may all be alike﴾ They were called disbelievers then the believers were commanded to disown them ﴿So do not take them as allies unless they

emigrate in the cause of Allah﴾ until they migrate again to Madīnah. ʿikrimah said: "This is another Hijrah and another pledge of Allegiance (Bayʿah)."

There are three types of Hijrah.

The Hijrah of the believers in the beginning of Islam. Allah, the Almighty says: ﴿for poor emigrants who were driven out of their homes and wealth﴾. And Allah say: ﴿Those who leave their homes and die while emigrating to Allah and His Messenger﴾. And all the verses that allude to the same meaning. (330)

The Hijrah of the hypocrites. The hypocrites must join the Messenger of Allah (PBUH) to fight in the cause of Allah with patience and sincerity. Allah, the Almighty says: "unless they emigrate in the cause of Allah".

The Hijrah of the rest of believers is the avoidance of prohibitions specified by Allah, the Almighty. The Messenger of Allah (PBUH) said: "Muhājir (the one who migrates) is the one who refrains from what Allah has forbidden."

﴿But if they turn away﴾ from monotheism and Hijrah ﴿then seize them﴾ take them as captives ﴿and kill them wherever you find them﴾ whether in the Sacred Months or not ﴿and do not take any of them as allies or helpers﴾. "so you may all be alike" isn't a predicate of a statement of wishing for something 'jawāb atamaniyy', because it was a predicate in this case, it would be 'manṣūb' due to the letter 'fāʾ'. The sentence in this context is an explanation of "They wish you would disbelieve as they have disbelieved". This is equivalent to the verse: ﴿They wish you would compromise so they would yield ˹to you˺﴾ they would like that you compromise and also would like to yield to you. Allah also says: ﴿The disbelievers would wish to see you neglect your weapons and belongings, so they could launch a sweeping assault on you﴾ they would wish to see you neglect your weapons and belongings and also wish that they could launch a sweeping assault.

Then Allah taught us about the exception of those people.

[Qurʾān 4:90]: ﴿except those who are allies of a people you are bound with in a treaty﴾ those who have ties with them and consider themselves part of their

tribe. ‘itaṣal’ (connected) means ‘intasab’ (to be related to a tribe or a nation). (Unauthentic Ḥadīth) Prophet Muḥammad (PBUH) said: “Whomever attributes himself (in lineage) with an attribution of Jahilīā, then tell him to bite his father’s male organ and do not speak figuratively (i.e., be explicit).

Alʾaʿshā said: “They attribute themselves to Abkar ibn Wāʾil … but the tribe of Bakr insulted and humiliated them.” The poet used the word ʾitaṣal. The word is derived from ‘wuṣūl’ which means ‘to reach a destination’ or ‘to seek the help of’.

“of a people you are bound with in a treaty” ‘mīthāq’ means covenant. Those were from the tribe of Aslam. The Messenger of Allah (PBUH) had a peace treaty with Hilāl ibn ʿUmayr Alʾaslamiyy that he can go to Makkah without siding with or against the Prophet (PBUH). And whoever connects the ties with him has the right to be granted protection like Hilāl.

Aḍaḥāk via Ibn ʿAbbās said: “Those who are allies of a people you are bound with in a treaty are Banī Bakr ibn Zayd ibn Manāt who were having truce and treaty.”

﴿or those wholeheartedly opposed to fighting either you or their own people﴾ their chest were tight due to their opposition to fighting you. These are the people of the tribe of Banū Mudlaj who came to the believers “opposed to fighting either you or their own people” the believers among them are opposed to that. This may also mean that they will side with no one. Others stated that the word ‘ʾw’ means ‘wa’ in this context, which means: ‘people you are bound with in a treaty and they are opposed to fighting either you or their own people’. These are the people from Hilāl’s tribe; Aslam and Banū Bakr ibn Zayd ibn Manāt.

“or those wholeheartedly opposed to” Arabs may say: ‘He came to me losing his mind’, but they mean by that: ‘He came to me with a lost mind’. (There is an ellipsis of the word ‘qad’). Alfarrāʾ said: “Alkisāʾiyy heard some people say: ‘I found myself in the land of ‘atanānīr’”. The speaker used two verbs without the usage of the word ‘qad’: ‘Aṣbaḥt naẓart’. (331)

﴿If Allah had willed, He would have empowered them to fight you﴾ the empowerment of disbelievers against the believers is a punishment and a lack of blessing.

﴿So if they refrain from fighting you﴾ while fighting in the day of the conquest of Makkah and they didn't join their tribe ﴿and offer you peace﴾ 'salam' means 'musālamah' which means peace and reconciliation ﴿then Allah does not permit you to harm them﴾ then there is no basis for fighting and killing them. Therefore, Allah, the Almighty commanded His Messenger (PBUH) to refrain from fighting them.

[Qurʾān 4:91]: ﴿You will find others﴾ Alkalbiyy via Abū Ṣāliḥ via Ibn ʿAbbās said: "Those are the tribes of Asad and Ghaṭafān who were in Madīnah and claimed that they embraced Islam. They used to say to Muḥammad (PBUH) and his companions: 'We are followers of your religion', and they used to say to their tribes: 'We actually believe in this monkey, scorpion, and beetle', they were trying to win the safety of all parties by these responses."

﴿You will find others who wish to be safe from you and their own people﴾ they were saying that to make all parties satisfied with them.

(Very weak narration) Juwaybīr via Aḍaḥāk via Ibn ʿAbbās said: "Those are Banū ʿAbd Adār who had such attributes."

﴿Yet they cannot resist the temptation ⌜of disbelief or hostility⌝﴾ when they are called to backslide to disbelief, they easily do so. Then Allah made it clear to the Messenger of Allah (PBUH) about them as follows: ﴿If they do not keep away﴾ if they do not refrain from fighting and do not let you go to Makkah ﴿offer you peace﴾ by reconciliation and swap of captives ﴿or refrain from attacking you, then seize them and kill them wherever you find them﴾ those people who have these attributes ﴿We have given you full permission over such people﴾ the word 'sulṭān' means a 'clear evidence and fair justification' to fight them.

[Qurʾān 4:92]: ﴿Never should a believer kill another believer﴾ this verse was revealed about ʿayāsh ibn Abī Rabīʿah Almakhzūmiyy. He came to the

Messenger of Allah (PBUH) in Makkah before migrating to Madīnah to embrace Islam then was afraid to announce this conversion to his family and the people of Makkah, so he escaped from Makkah to Madīnah then hid inside a fortress. His mother was distressed when she heard about his conversion to Islam and migration to Madīnah so she told her sons, Alḥārith and Abī Jahl ibn Hishām who were maternal brothers of ʿayāsh: "By Allah, I will not be living under this ceiling nor would I eat or drink until you bring him to me." They went out to find him along with Alḥārith ibn Zayd ibn Abī Anīsah until they reached Madīnah. They found ʿayāsh inside the fortress then said (332): "Come down because your mom doesn't want to live in any house after you have gone away and she took an oath that she won't eat nor drink anything until you come back to her. We promise you that you wouldn't be under any sort of coercion to do anything that you disapprove of and we won't prevent you from embracing your religion." He trusted them because they have taken an oath to fulfill their promise and he was also afraid that his mom would lose her life. After he came down, they took him away from Madīnah then tied him with ropes and each man flogged him with 100 lashes. When they took him to his mother, Asmāʾ bint Makhzīah, she said: "By Allah, I will never untie the ropes unless you disbelieve in what you have believed in." They left him tied with ropes under the sun for some time so he gave in to their demands.

Alḥārith ibn Zayd came to him and said: "O ʿayāsh, what have you done to yourself? By Allah you either have abandoned guidance or have been misguided." ʿayāsh was angry and said: "By Allah, I will kill you whenever I meet you!"

ʿayāsh embraced Islam and migrated to the Messenger of Allah (PBUH) in Madīnah and Alḥārith ibn Zayd also embraced Islam and migrated to Messenger of Allah (PBUH) in Madīnah. ʿayāsh haven't noticed that Alḥārith embraced Islam, therefore he killed Alḥārith after coming across him in Ẓahr Qibāʾ. People condemned ʿayāsh and informed him that Alḥārith was a Muslim. ʿayāsh came back to Messenger of Allah (PBUH) and said:

"O Messenger of Allah (PBUH), you know what happened in the past with Alḥārith and I haven't known that he embraced Islam, therefore I killed him."

Allah revealed the verse: ﴿Never should a believer kill another believer, except by mistake﴾ it is unacceptable for a believer to kill a believing man or woman except by mistake. The words 'mā kān' are not for 'nafī' (negation), they are for prohibition and negative imperative 'nahī'. This is equivalent to the verse: ﴿And it is not right for you to offend the Messenger of Allah﴾ the words 'mā kān' are in this verse, too. If these words meant 'nafī' (negation) then it wouldn't be possible for any believer to kill another believer because if Allah stated that something won't happen, then it cannot happen under any circumstances such as the following verse: ﴿You could never cause their trees to grow﴾ people aren't capable of giving the trees the life which enables them to grow.

'ilā khaṭaˀ' is a detached exclusion 'istithnāˀ munqatiʿ' which means that it is not permissible to intentionally kill a believer except by mistake. The expiation for killing by mistake will be explained afterwards.

Abū ʿUbaydah said: "Arabs exclude something from something else which is from a different category for brevity and usage of the same attached pronoun." It is not permissible for a believer to kill another believer under any circumstances except if the believer was killed by mistake. If the believer was killed by mistake, then the expiation for that is so and so…. This is equivalent to the verse: ﴿those who avoid major sins and shameful deeds, despite ⌜stumbling on⌝ minor sins﴾.

Jarīr said: "The white ones never went away nor stepped on the ground … except a blanket made of the camel's black hair." The poet made an exception of black camels that are related to a different category from the white camels. (333)

Abū Ḥirāsh Ahudhliyy said: "The land is deserted, full with diseases, and without people … except the Panicgrass and winds going through empty rooms."

Abū ʿAmr Alhuzliyy also used to make the noun after 'ilā' in a state of 'rafʿ' like the other poet: **"A country without people … except the antelopes and camels of high quality."** Some stated that the word 'ilā' in this context means

'but'. Based on this understanding, the verse means: it's not permissible for a believer to kill another believer neither intentionally nor mistakenly but if it happened that the believer was killed by mistake, then the ruling of that is so and so. This is equivalent to the verse: ﴿O believers! Do not devour one another's wealth illegally, except by trade via mutual consent﴾ 'ilā' here means 'but'.

﴿If anyone kills a believer by mistake he must free one Muslim slave﴾ the word 'must' is not in the verse but it is understood from the context due to the letter 'fāʾ' before the word 'taḥrīr'. The interpreters stated that the believing slave that must be freed should be keen on prayers and aware of his faith. But if the freed slave isn't a believer, then it is permissible to free a young child who hasn't reached puberty and has no disease. ﴿and pay compensation to the victim's relatives﴾ 'musalamah' means 'full' (a full compensation). The relatives of the victim are those who have the right to inherit his wealth and the victim had the right to inherit theirs. ﴿unless they charitably forgo it﴾ if they give up their right to receive the Dīah ﴿if the victim belonged to a people at war with you but is a believer, then the compensation is only to free a believing slave﴾ this is the duty of the one who killed the believer. There is no Dīah which must be paid to the victim's relatives, because they are combatant disbelievers; they do not have the right to be granted Allah's Covenant and Protection. Some people used to embrace Islam but their tribes remained combatant disbelievers and then those people may get killed by mistake.

Ḥammād via ʿĀṭāʾ ibn Asāʾib via Ibn ʿAbbās said: "A man may embrace Islam then goes back to live with his disbelieving tribe but he may be killed (mistakenly) by one of the expeditions sent by the Prophet (PBUH). Therefore, Allah revealed this verse: "if the victim belonged to a people at war with you but is a believer, then the compensation is only freeing a believing slave" and a Dīah (compensation) wasn't given to his family."(1)

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain is disconnected between ʿAṭāʾ and Ibn ʿAbbās.
- This narration is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/207, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/1023, and this chain contains Abī Yaḥyā, the narrator who connects ʿAṭāʾ with Ibn ʿAbbās.

Alḥārith ibn Zayd was a believer whose family was a tribe at war with the Messenger of Allah (PBUH). The expiation of killing him was freeing a slave, but his family wasn't given a compensation because they had no treaty with Messenger of Allah (PBUH).

﴿if he belonged to a people with whom you have a treaty﴾ 'mithāq' means a treaty ﴿then compensation should be handed over to his relatives, and a believing slave set free﴾ this is the duty of the one who killed him/her. ﴿Anyone who lacks the means to do this﴾ to free a slave ﴿must fast for two consecutive months﴾ the fasted days must be continuous ﴿by way of repentance to Allah﴾ Allah made this mandatory as a means to attain repentance. ﴿Allah is all knowing﴾ of the one who killed the believing person mistakenly ﴿all wise﴾ about the expiation and ruling.

Dīah of killing someone by mistake is 100 camels: 20 she-camels older than one year, 20 she-camels older than two years (20 ,(334 camels older than two years, 20 she-camels older than three years, and 20 she-camels older than four years. The family of the killer is responsible for paying that. Each member of his family is only responsible for his own camels. If the camels in the killer's place isn't enough, then the adjacent place becomes responsible for the camels. If the camels aren't sufficient then the equivalent value of the camels must be paid to the victim's family according to the action of ʿUmar ibn Alkhaṭāb. Bedouins cannot pay the equivalent value to the camels with gold and silver because of the abundance of camels in their places but the villagers can pay in the form of gold and silver. Ashāfiʿiyy's old opinion was that the ones who have gold must pay 1000 Dīnārs and the ones who have silver must pay 12000 Dirhams.

The age of camels becomes older if the killing was intentional or semi-deliberate: 40 pregnant she-camels, 30 she-camels older than three years, and 30 she-camels older than four years.

[Qurʾān 4:93]: ﴿If anyone kills a believer deliberately﴾ this verse was revealed about Miqyas ibn Subābah Alkināniyy who found the dead body of

his brother, Hishām ibn Subābah in the place which the tribe of Banū Annajār dwelled. He died as a Muslim. When Miqyas ibn Subābah told the Prophet (PBUH) about what happened, he (PBUH) sent an emissary from the tribe of Banī Fihr with Miqyas to Banī Annajār and told him to say the following: "Send them (my) peaceful greetings and say: 'Messenger of Allah (PBUH) commands you to hand in the killer of Hishām ibn Subābah to Miqyas ibn Subābah to have Qiṣāṣ (retaliation in kind) in case that you know the killer. And pay the Dīah (financial compensation) to him if you do not know the killer'". The man from the tribe of Fihr told them everything which the Prophet (PBUH) entrusted him to say, so they said: "We hear and we obey Allah and His Messenger, by Allah, we do not know the killer, but we will pay the Dīah." They gave him camels as Dīah. They set off to Madīnah and were very close to its borders, meanwhile the devil whispered to Miqyas as follows: "What have you done? Did you accept the Dīah for the killing of your brother so people may dishonor you? Go kill one of them so one life would be for your brother's life!" Miqyas Alfihriyy walked silently and killed one of them by throwing a rock which cracked his head open then he stole one of the camels for a ride and took the rest of the camels with him to Makkah. He backslid to disbelief and said: "I killed one of them to avenge my brother's death … and I took the Dīah with me. I was the first one to backslide into the worshiping of idols."

Therefore, this verse was revealed: ﴿If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: Allah is angry with him, and rejects him, and has prepared a tremendous torment for him.﴾ This was his punishment due to disbelief and apostasy.

The rulings derived from the verse: There are different opinions about the meaning of this verse. Kharijites and Muʿtazilites said: "This verse is about the punishment of a believer who kills another believer."

Murjites (They believe that actions are deferred from belief) said: "It was revealed about a disbeliever who kills a believer. If a believer kills another believer, he won't go to hellfire."

A group of Ḥadīith scholars said: "This verse was revealed about a believer who kills another believer. He deserves the punishment unless he repents or asks for forgiveness."

Another group of Ḥadīth scholars said: "Every believer who kills another believer will enter hellfire for a long time- not eternally- and will get out of it by intercession. (335)

Another group claimed that the deliberate killing of a believer cannot be repented from.

My opinion is that the deliberate killer of a believer doesn't become a disbeliever. He only gets out of the fold of Islam if he considered his action to be permissible or religiously mandated. If the killer gets executed, then it would be an expiation of his sin and if he wasn't executed but sincerely repented to Allah, then it would be also an expiation of the sin. And if the killer died without Qiṣāṣ nor repentance, then it is only up to Allah to forgive him and compensate the murdered victim in the Day of Judgment. And it is also up to Allah to punish the killer for his sin then He will let him out of the Hellfire to enter Paradise based on Allah's promise to make believers dwell in it. Glory be to Allah, He doesn't break His promises. It is out of Allah's Grace not to punish someone with a specified punishment but it would be a breaking of a promise not to fulfill Allah's promise to receive His reward. The believer doesn't become a disbeliever by killing a believer based on certain evidence which shows that the killer doesn't get outside the fold of Islam.

Allah, the Almighty mandated Qiṣāṣ and still considered the killer a believer. Allah says: ﴿O believers! ˹The law of˺ retaliation is set for you in cases of murder﴾ Qiṣāṣ is only mentioned with deliberate killing and Allah still considered the killers part of the Muslim community by saying: ﴿But if the culprit is pardoned by his aggrieved brother﴾ this brotherhood is the brotherhood of faith; a disbeliever is never considered a brother of the believers. Allah then says: ﴿This is an alleviation from your Lord and an act of mercy﴾ such specific alleviation and mercy aren't related to disbelievers.

Then Allah taught us about the special painful punishment of the deliberate killers as follows: ﴿If anyone then exceeds these limits, grievous suffering awaits him﴾ Allah's Wrath and eternal punishment in Hellfire weren't mentioned here. ''adhāb' (punishment) can be hellfire and can be any other form of punishment in this life. Allah says: ﴿Allah will punish them at your hands﴾ the punishment here is killing and being taken as captives. Allah also says: ﴿You who believe, when you are about to pray﴾ Allah addressed the killers within the Muslim community as a whole; if they weren't believers, they would've been excluded from this call. Allah also says: ﴿If two groups of the believers fight﴾ the killing was deliberate and wasn't unintentional between the two groups of believers.

It was also narrated that Messenger of Allah (PBUH) used to accept people's pledge of allegiance under the conditions: -1worship Allah alone without associating partners with Him -2 Do not take a human life- made sacred by Allah, except with ˹legal˺ right and other conditions specific for women which are mentioned in the Qurʾān then he (PBUH) used to say: "'Whoever commits any of those actions then was punished (by Ḥudūd), then it will be an expiation for him. And if Allah covers his sin, then it is up to Allah: If He Wills, He Will punish him, and if He Wills, He Will forgive him."

If the killer gets out of the fold of Islam, then the Prophet's saying wouldn't have any logical meaning.

It was narrated that a believer deliberately killed another believer when the Prophet (PBUH) was alive. The Prophet (PBUH) didn't command the killer to embrace Islam again; if killing the believer led him out of Islam, then he would've commanded him first to believe again. He (PBUH) said to the guardian of the killed person: "Would you pardon (the killer)?", he said: "No", the Prophet said: "Would you accept the Dīah", he said: "No", so the Prophet commanded the companions to kill him but he repeated the question to the guardian about the acceptance of Dīah until he accepted

The killer wasn't considered a disbeliever. If killing gets him out of the fold of Islam, the Prophet (PBUH) would've clarified this fact because the apostate cannot stay with his Muslim wife. And it wouldn't be permissible for the Messenger of Allah to let him go without commanding him to become a Muslim again because the Prophet (PBUH) is the best teacher and discipliner who cares for people to do the best actions.

It was narrated that the Messenger of Allah (PBUH) said: **"Three things are foundations of Islam: -1 a sin doesn't lead to the excommunication of the one who says 'lā īlaha ilā Allah' -2 Jihād will continue since revelation was sent to me until the Day of Judgment -3 the belief in Divine Destiny."**

Another evidence that the killer doesn't become a disbeliever is that 'Kufr' means denial and rejection of truth and 'shirk' is adding a false deity along with worshiping Allah. The killer hasn't denied the truth nor rejected Allah's command and he also hasn't associated any partner with Allah. Then if a believer becomes a disbeliever, it is possible for a disbeliever to become a believer without belief.

Kharijites and Muʿtazilites may use this verse to prove that a believer will enter hellfire for eternity if he deliberately kills another believer based on "and there he will remain". But the response to them is: this verse was revealed about a disbeliever who deliberately killed a believer- I have covered the story and the context of the verse before. The narration of the interpreters proves this point. For the sake of argument, if this verse was revealed about a believer who deliberately killed another believer, then we would like to ask about the meaning of 'khulūd'. Does it mean eternity? Allah says: ﴿We have not granted everlasting life to any other human being before you﴾ what is the meaning of 'khulūd' in this life? Allah also says: ﴿thinking that their wealth will let them live an everlasting life!﴾ and Allah said: ﴿so if you die, will they live forever?﴾ would you say that 'khulūd' means eternity in this life? If they say: "No", then I would say that the word 'khulūd' can be used to mean something else other than eternal life. Arabs say: "I will make that person go to prison

for eternity!", would you say that the prisoner will live forever even after the prison perishes? The prisoner will die or get out of it one day.

They may say, Allah says: "Allah is angry with him, and rejects him". This may be used as evidence that the killer is a disbeliever because Allah doesn't get angry at anyone except disbelievers or people who get outside of the fold of belief. My response is as follows: this verse doesn't make the anger of Allah inevitable because the verse means that the 'jzāʾ' punishment will be in hellfire and the punishment will be Allah's anger and rejection of the killer. A 'jazāʾ' (punishment) isn't inevitable like the verse: ﴿Indeed, the penalty for those who wage war against Allah and His Messenger﴾ there were so many people who waged war against Allah and His Messenger but no punishment mentioned in this verse happened to them until death. Allah, the Almighty says: ﴿The reward of an evil deed is its equivalent﴾ (337) Allah didn't say: "I will reward every evil deed with its equivalent". The two formations of the sentences do not have the same meaning, or else it wouldn't make any sense to find the following statement in the Qurʾān: ﴿though He forgives much﴾. If the 'jazāʾ' was inevitable, then it would have the same meaning as the following verse: ﴿Whoever of them were to say, ﴿I am a god besides Him,﴾ they would be rewarded with Hell by Us﴾. Arabs may say: "He will be punished in so and so way" if he doesn't get punished, the speaker will still not be considered a liar. But if the person said: "I will reward him with so and so", he will be considered a liar if he didn't fulfill his promise. Therefore, there is a difference between the two formations of the sentences.

The evidence for this interpretation is the narration of ʿAlāʾ ibn Almusayib via ʿĀṣim ibn Abī Anajūd via Ibn ʿAbbās who interpreted "the punishment for him is Hell" as follows: "If Allah Wills, He will punish him, and if He Wills, He Will forgive him."

Shuʿbah via Sayār via Abī Ṣāliḥ said: "It is his punishment if Allah Wills it."

(1196) (Very weak narration) Abū Dhar ibn Abī Alḥusayn ibn Abī Alqāsim Almudhkar said, Abū Alqāsim ʿAliyy ibn Almūʾamal said,

Muḥammad ibn Yunus Alkadīmiyy said, Muḥammad ibn Jāmiʿ Alʿaṭār said, Alʿalāʾ ibn Maīmūn via Alḥajāj Alʾswad via Muḥammad ibn Sīrīn via Abī Hurayrah via the Messenger of Allah (PBUH) who interpreted the verse: **"If anyone kills a believer deliberately, the punishment for him is Hell" as follows: "It is his punishment if Allah Wills to punish him."**(1)

"Allah is angry with him, and rejects him" the verbs angry 'ghaḍab' and rejects 'laʿanah' are in the past tense. What if someone says: "If the meaning of the verse is 'It is his punishment if Allah Wills to punish him', then how would you explain the verbs in the past tense?". The answer is as follows: in the Arabic language, it is possible to use verbs in the past tense while referring to the future like the verses: ﴿The Trumpet will be blown﴾, ﴿And We will gather all﴾, and ﴿One's associate will say﴾. The verbs in Arabic are in the past tense: 'nufikh, ḥasharnāhum, and Qāl' respectively.

It is also possible in the Arabic language to use verbs in the future tense while referring to the past like the verse: ﴿who they resented for no reason other than belief in Allah—the Almighty, the Praiseworthy﴾ the word belief 'yuʾminū' is in the present tense but it refers to the past tense ''Āman'.

Others stated that this punishment is for the one who deliberately murders a believer while believing that it is a permissible act to do so. Some stated that the repentance of the deliberate killer of a believer will not be accepted, but this is against the teachings of Qurʾān and Sunnah. Allah, the Almighty referred to all sins without any exception and commanded us to repent from all these sins. Allah, the Almighty says: ﴿Turn to Allah in repentance all together, O believers﴾. There are many verses

(1) **[1196] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as it contains Al-ʿAlāʾ who is weak, Al-Kudaymiy who is Matrūk, Al-ʿAṭṭār who is weak, and Abū Dharr whom I could not find.

The authentication of Ḥadīth:
- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/1038 (5819), Al-ʿAqīliy in (Aḍ-Ḍuʿafāʾ) 3/346, Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 8/270 (8606), Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 2/281, and Al-Bayhaqiy in (Shuʿab al-ʾĪmān) 1/278, from the way of Al-ʿAlāʾ ibn Maymūn from Ḥajjāj from Ibn Sīrīn from Abī Hurayrah, following the same chain of transmission.

about this topic without distinction concerning the types of sins. Allah, the Almighty accepts repentance from disbelief, therefore it is more plausible to believe that Allah accepts the repentance of the deliberate killer. Allah, the Almighty says: ﴿ ⌜They are⌝ those who do not invoke any other god besides Allah, nor take a ⌜human⌝ life—made sacred by Allah﴾ then Allah afterwards says: ﴿Except for those who repent, believe, and do good deeds﴾. Yusuf's brothers said: ﴿Kill Joseph﴾ then they said: ﴿then after that you may ⌜repent and⌝ become righteous people!﴾.

The Prophet (PBUH) was asked: "Is each repentance from every sin accepted?", he said: "Yes". (Cannot find the Ḥādīth but the meaning of it is sound)

How can we respond to those who depend on the narrations that show that the killer's repentance won't be accepted?

If these narrations are sound, then the killer believed that it is permissible to kill a believer and he also hasn't asked Allah for forgiveness. The evidence for that is as follows:

Khālid ibn Adahqān said, Ibn Abī Zakarīā said, ʾUm Adardāʾ said, Abū Adardāʾ said: "I heard the Messenger of Allah (PBUH) (338) say: **'Every sin may be forgiven by Allah, except for the one who dies as a polytheist or deliberately kills a believer."**

Khālid ibn Dahqān said, Hāniʾ ibn Khalthūm said, Maḥmūd ibn Arrabīʿ via ʿUbadah ibn Aṣāmit via the Prophet (PBUH) said: "The one who kills a believer then rejoices at killing him, Allah will not accept his repentance nor his atonement." Khālid said: "I asked Yaḥīā ibn Yaḥīā Alghasāniyy about the meaning of 'ighṭabaṭ biqatlih' (to rejoice at the killing)?" He replied: "Those who engage in fighting in the time of sedition, then one of them kills another and thinks that he is on the straight path so he never asks Allah for forgiveness."(1)

(1) **The assessment of the reliability of the chain of transmitters:**
- The chain of the narration of Abī ad-Dardāʾ and the narration o ʿUbādah are both Ṣaḥīḥ.
- Khālid ibn Dihqān is most probably reliable.

The authentication of Ḥadīth:
- It is mentioned with such context by Abū Dawūd in the book of Trials and Fierce Battles, chapter of The Gravity of Killing a Believer (4270) (4271), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 8/21, from the way of Muḥammad ibn Shuʿayb from

Sufyān via Abī Ḥaṣīn via Saʿīd ibn Jubayr via Ibn ʿAbbās said: "I do not see that the repentance of the killer can be accepted unless he asks Allah, the Almighty for forgiveness."(1)

Abū Alʾashhab via Sulaymān ibn ʿAliyy Arrabʿiyy via Alḥassan read this verse: ﴿That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity﴾ so I said: 'O Abā Saʿīd, does the ruling of this verse apply to us like the Sons of Israel?', he said: 'Yes, by Allah the One who Has no partners. The blood of the Sons of Israel wouldn't be more sacred than ours!'".

But Sufyān via Almughīrah ibn Annuʿmān via Saʿīd ibn Jubayr via Ibn ʿAbbās stated that the following verse wasn't abrogated by any verse: "If anyone kills a believer deliberately, the punishment for him is Hell".(2)

Khālid ad-Dihqān from Ibn Abī Zakariyyā from ʾUmm ad-Dardāʾ, following the same chain. It also contains the statement of ʿUbādah. This is also mentioned by Ibn Ḥibbān in (his Ṣaḥīḥ) as stated in (al-ʾIḥsān) 13/318 (5980), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 9/95 (9229), from Muḥammad ibn Shuʿayb, following the same chain, but both of them did not mention the statement of Khālid that he said after the Ḥadīth, nor they mentioned the statement of ʿUbādah.

- The statement of the Prophet (P.B.U.), "Every sin might be forgiven by Allāh" has a Shāhid from the way of Ṣafwān ibn ʿĪsā that Thawr ibn Yazīd related to us, from Abī ʿAwn from Abī ʾIdrīs that he said: I heard Muʿāwiyah saying: I heard the Messenger of Allāh (P.B.U.H). Then, he mentioned the rest of the Ḥadīth with its wording. The previous chain is mentioned by ʾAḥmad in (Al-Musnad) 4/99 (16907), Aṭ-Ṭabarāniy in (Musnad ash-Shāmiyyīn) 1/285 (497), and in (Al-Muʿjam al-ʾAwsaṭ) 5/219 (5135), An-Nasāʾiy in (As-Sunan al-Kubrā) 2/284 (3446), Al-Ḥākim in (Al-Mustadrak) 4/391 where he rendered it Ṣaḥīh, and Tammām in (his Fawāʾid) 1/265 (645).

(1) **The assessment of the reliability of the chain of transmitters:**

- Its narrators are reliable.
- This narration is mentioned by ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān) 1/167, from Sufyān, following the same chain. From this same way, Aṭ-Ṭabariy mentioned it in (Jāmiʿ al-Bayān) 5/220. This chain of transmission is Ṣaḥīḥ.

(2) **The assessment of the reliability of the chain of transmitters:**

- Its narrators are reliable.
- It is mentioned by Al-Bukhāriy in the book of Tafsīr, chapter of the Saying of Allāh Almighty: "indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan" (4590),

Ḥajāj via ibn Jurayj said, Alqāsim ibn Abī Bazah asked Saʿīd ibn Jubayr: "Is the repentance of the deliberate killer of a believer accepted?", he said: "No". He then recited the following verse to him: ﴿˹They are˺ those who do not invoke any other god besides Allah, nor take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right﴾ until he reached ﴿Except for those who repent﴾. Saʿīd said: 'I recited it to Ibn ʿAbbās so he said: 'This verse was revealed in Makkah but it was abrogated by another verse revealed in Surat Annisāʾ in Madīnah.'"(1)

Abū Azanād via Kharijah ibn Zayd via his father Zayd ibn Thābit said: "When this verse in Surat Alfurqān was revealed: ﴿˹They are˺ those who do not invoke any other god besides Allah, nor take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right﴾ all the way to ﴿Except for those who repent﴾, we were astonished of the lenience in it. After seven months, the verse in Surat Annisāʾ was revealed: "If anyone kills a believer deliberately, the punishment for him is Hell", so the verse which had the strict ruling abrogated the lenient one."(2)

Muslim in the book of Tafsīr, chapter of regarding the prohibition of intoxicants (3023), Abū Dawūd, in a shortened version, in the book of Trials and Fierce Battles, chapter of regarding the prohibition of killing a believer (4275), and An-Nasāʾiy in (At-Tafsīr) 1/397 (135). All of them narrated it from the way of Shuʿbah from Al-Mughīrah, following the same chain. However, Abū Dawūd mentioned it from the way of Sufyān which is also mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/219, and this is the way on which the compiler relied to report the Ḥadīth.

(1) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable.
- It is mentioned by Al-Bukhāriy in the book of Tafsīr, chapter of the Saying of Allāh Almighty: "And those who do not invoke with Allāh another deity" (4762), Muslim in the book of Tafsīr (3023), and Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/219, from Saʿīd ibn Jubayr, following the same chain.

(2) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable.
- It is mentioned in this wording by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 5/149 (4905), and As-Suyūṭiy who attributed it to Ibn Mardawayh in (Ad-Durr al-Manthūr) 2/351.
- It is also mentioned by Aṭ-Ṭabariy, in a close wording, in (Jāmiʿ al-Bayān) 5/220. In this narration, Abū az-Zinād said: I heard a man relating from Khārijah ibn Zayd that he said: I heard your father saying…. Then, he mentioned the rest of the Ḥadīth.
- The name of this unknown man is revealed by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/1027, Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 5/149 (4905), and Al-

It is also said that the verse which had the strict ruling abrogated the lenient one after six months.

The difference of opinions among the interpreters about the chronological order of the revelation of the two verses and the abrogation of one of them by the other has no weight. These two verses cannot be abrogated because they are statements of facts and not rulings 'aḥkām'. So if the verse of Surat Annisāʾ was revealed first, then it would be the one which includes the general ruling about killing that was explained in Surat Alfurqān. And if the verse of Surat Alfurqān was revealed first, then it would be enough to mention the detailed ruling about killing once without repeating that in the other verse in Surat Annisāʾ.

It is also wrong to claim that the believer who commits major sins (339) won't be harmed by his sins in the Day of Judgment. This opinion is contrary to the teachings of the Qurʾān. Allah, the Almighty says: ﴿Indeed, Allah does not forgive associating others with Him ⌜in worship⌝, but forgives anything else of whoever He wills﴾ the verse isn't a general ruling of forgiving the believers who commit major sins without exception, because the ruling only applies to whoever Allah Wills to forgive. This means that some of those who committed major sins will be forgiven and some of them will not be forgiven but will get out of Hellfire after the end of punishment. The evidence for that is the Ḥadīith of Shafāʿah (intercession) and other narrations. This proved my position and refuted the opinions of Mutʿtazilites (believers in

---

Bukhāriy in (At-Tārīkh al-Kabīr) 7/58. The name of the man is Mujālid ibn ʿAwf. In (Taqrīb at-Tahdhīb) (6479), Ibn Ḥajar said: he is Ṣadūq.

- His name is also revealed by Abī Dawūd in the book of Trials and Fierce Battles, chapter of regarding the prohibition of killing a believer (4272), and An-Nasāʾiy in (Al-Mujtabā), in the book of the prohibition of shedding blood – the gravity of shedding blood 7/87. It is also mentioned by An-Naḥḥās in (An-Nāsikh wa al-Mansūkh) 2/217 (383), following the same chain, but there is an important note in this narration that An-Naḥḥās mentioned in the chain of transmission that Abā az-Zināد heard from Khārjah without a mediator between them.
- ʿAbd ar-Razzāq, in (Tafsīr al-Qurʾān) 1/168, and Saʿīd ibn Manṣūr, in (his Sunan) 4/1321 (667), mentioned this Ḥadīth with the unknown man.

eternal punishment for those who commit major sins without repentance) and Murjiʾah (those who believe that actions are deferred from belief). This is the ruling derived from the verse and Allah knows best.

[Qurʾān 4:94]: ﴿So, you who believe, be careful when you go to fight in Allah's way﴾ Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās said: "This verse was revealed about a man from the tribe of Banī Murah ibn ʿAwf ibn Saʿd ibn Dhibīān- who was called Mirdās ibn Nahīk, he lived in the Land of Fadak. He was the only one from his tribe who embraced Islam. They heard that an expedition sent by the Messenger of Allah (PBUH) planned to attack on a day which a man called Ghālib ibn Fuḍalah Allaythiyy was the commander of that expedition so the people of the tribe escaped. The Muslim man was afraid when he saw the horses of the expedition and thought that the invaders weren't the Prophet's companions so he hid his sheep in a hiding place inside the mountain then climbed the mountain. When he heard the combatants saying Allahu Akbar, he knew that they were the Prophet's companions and responded to the Takbīr and said: "There is no deity worthy of worship except Allah and Muḥammad is the Messenger of Allah. Aslāmu ʿAlīkum", but ʾUsāmah ibn Zayd attacked and killed him then took his sheep. When they arrived, they told the Prophet (PBUH) about what happened so he was very angry because he actually knew about that before they told him. The Messenger of Allah (PBUH) said: "You killed him to take his possessions?", then he recited the verse 4:94 to ʾUsāmah who said: "O Messenger of Allah, ask Allah's forgiveness for me", the Messenger (PBUH) said: "What would you do with Lā ilaha ilā Allah?", the Prophet (PBUH) repeated it three times. ʾUsāmah said: "The Messenger of Allah (PBUH) kept repeating that until I wished that I hadn't embraced Islam before this day". The Messenger of Allah (PBUH) asked Allah's forgiveness for me after repeating his question three times and said: "Free a slave". The same was narrated by Qatādah.

Sammāk ibn Ḥarb via ʿikrimah via Ibn ʿAbbās said: "A man from the tribe of Banī Salīm passed by some of the Prophet's companions along with

his sheep then he greeted them so they said: "He hadn't greeted you except for seeking his own protection", so they attacked and killed him and took his sheep to the Messenger of Allah (PBUH), therefore Allah, the Almighty revealed: "So, you who believe, be careful when you go to fight in Allah's way".

Almubārak via Alḥassan narrated that some of the Muslims came across some of the disbelievers (340) then attacked and defeated them so one of the disbelievers ran away and was followed by a believer who wanted to take his belongings. When the believer unsheathed his sword, the disbeliever said: "I am a Muslim, I am a Muslim!", but the believer thought that man was lying so he stabbed him and took his belongings.

When the Messenger (PBUH) knew about this incident he said: "Have you killed him after saying that he was a Muslim?", the believer said: "O Messenger of Allah, he said that to protect himself", the Messenger of Allah (PBUH) said: "Have you seen through his heart?", the believer said: "What is that for, O Messenger of Allah?", the Messenger (PBUH) said: "To validate his claim!", the believer said: "How can I know that, O Messenger of Allah?", the Messenger (PBUH) said: "His tongue is sufficient for you to know what's inside his heart". The killer passed away after a short period of time then he was buried but his corpse came out of the grave. They tried to dig deeper then clothed him with the shrouds and buried him again but he was pushed out of the grave two or three times in a row. When the Prophet's companions knew that the earth will not accept the man's dead body, they dragged the corpse and threw it away to one of the distant places. Therefore, Allah, the Almighty revealed: "So, you who believe, be careful when you go to fight in Allah's way".

Alḥassan said: "Earth accepted people who were more evil than him, but this sign was given to people to stop trying to bury him again."

'ḍarabtum' means going to fight in Allah's way. 'tabayan' means be careful about knowing the believer and the disbeliever. It is also read 'fatathabatu' which means trace the evidence that leads to knowing the believer and disbeliever.

﴿and do not say to someone who offers you a greeting of peace, 'You are not a believer,'﴾ the Islamic greeting is a specific way to salute the Muslims as Ibn Sīirīn said: "It is the Islamic greeting, because one of the people offered the Islamic greeting but they killed him." The Qirāʾah of 'salam' means submission by saying 'There is no deity worthy of worship except Allah and Muḥammad is the Messenger of Allah' ﴿out of desire for the chance gains of this life﴾ out of desire for the sheep, spoils of war, and taking the belongings of the killed person. 'ʿaraḍ' means anything that you possess other than money.

﴿Allah has plenty of gains for you﴾ a big reward for the one who abstains from killing the believers ﴿You yourself were in the same position [once] ﴾ you were living safely as disbelievers among the believers in 'Lā ilaha ilā Allah' before the Hijrah (migration to Madīnah), therefore do not scare those who utter this testimony of faith. This is a command to the believers not to scare away people who believe in something which you and your people have believed in previously ﴿but God was gracious to you﴾ by making you migrate to Madīnah ﴿so be careful﴾ concerning the killing of a believer ﴿Allah is fully aware of what you do﴾ of the good deeds you do. Muʿāwīah ibn Ṣāliḥ via ʿAliyy ibn Abī Ṭalḥah via Ibn ʿAbbās explained the verse: "and do not say to someone who offers you a greeting of peace, 'You are not a believer'" as follows: 'Allah made it prohibited for believers to claim that someone is a disbeliever after saying: 'I bear witness that there is no deity worthy of worship except Allah'. This is prohibited like eating carrion. The one who testifies with the testimony of faith is protected and his possessions are also protected, therefore believers should follow Allah's command."(1)

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain is weak.
- Muʿāwiyah and Ibn Abī Ṭalḥah are Ṣadūq narrators, but this Ḥadīth is Mursal on the authority of Ibn ʿAbbās.
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/225, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/1040, and As-Suyūṭiy in (Ad-Durr al-Manthūr) 2/359, with a strengthened attribution to Ibn al-Mundhir.

Those who claimed that faith is only accepted by speech (341) depended on their understanding of this verse. They claimed that the verse showed that it is enough for believers to abstain from killing a disbelieving combatant after uttering the testimony of faith, therefore it is sufficient to be a believer only by speech. The response is as follows: "This verse doesn't prove that faith is accepted through speech only, because the believers doubted the intention of the disbeliever's utterance of the testimony of faith while Allah, the Almighty never gave His servants the right to judge people's actions via anything other than outward appearance. The Messenger of Allah (PBUH) said: **"I am commanded to fight people until they say: 'Lā ilaha ilā Allah'"**. This Ḥadīth doesn't mean that faith is accepted through speech only, because the hypocrites used to claim that they are believers only with their tongues, therefore their belief is unaccepted. The Prophet (PBUH) said: **"Have you seen through his heart?",** which meant that faith is via the tongue and heart, etc. The faith is truly measured with what's inside the heart but no servant of Allah has the right to judge people's inner beliefs that contradict their outward words and actions.

This verse is a response to those who deny Divine Destiny. Allah, the Almighty revealed that He is the One who blessed the believers with belief in Him; it is a specific blessing which is given to them by Allah. The deniers of destiny (Qadarīah) claims that Allah created all people to believe in Him, but the specification of Allah's blessing to the believers refutes their claim. They claim that the blessing of belief in Allah is given to the believer by himself but they also claim that all humans are equal with regards to the blessing of belief, which led them to admit that their claims are self-contradictory.

[Qurʾān 4:95]: Those who stay at home—except those with valid excuses—are not equal to those who strive in the cause of Allah﴾ Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās said: "When Allah, the Almighty mentioned the higher level of those who strive in the cause of Allah than those who stay at home and encouraged the Muslims to fight in the cause of Allah, ʿAbdullah

ibn ʾUm Maktūm and ʿAbdullah ibn Jaḥsh -who is not from the tribe of Asad- came to the Messenger of Allah (PBUH) despite being blind. They said: "O Messenger of Allah, Allah, the Almighty mentioned the higher level of those who strive in the cause of Allah than those who stay at home and commanded the Muslims to fight in the cause of Allah but we are in conditions which you are aware of and we yearn for Jihād. Do we have any justification not to join (fighting in the cause of Allah)?", therefore Allah revealed: "except those with valid excuses". This was a permission for blind people not to join fighting in the cause of Allah. Allah granted them the same reward of the fighters in the cause of Allah (Mujāhidin) due to their physical impairment.

Ḥammād via Thābit via ʿAbdurraḥmān ibn Abī Laylā said: "When this verse was revealed, Ibn ʾUm Maktūm said: 'O Allah reveal my exemption, therefore Allah revealed: "except those with valid excuses", which was placed between "Those believers who stay at home are not equal to" and "those who strive in the cause of Allah". Then Ibn ʾUm Maktūm used to engage in fighting in the cause of Allah and say: 'Give me the banner' and 'Let me stand in between the two columns, because I won't be able to run away'"[1].

Maʿmar via ibn Shihāb said, Zayd ibn Thābit said: "Ibn ʾUm Maktūm came to the Prophet (PBUH) while he was dictating to me (342): **"Those believers who stay at home are not equal to…"**, then Ibn ʾUm Maktūm came to ask for exemption. So Allah sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Allah revealed: "except those with valid excuses".

The interpretation of the verse: The believers who stay at home and aren't justified to be exempted from joining Muslim forces- those who do not have physical impairment, weakness in the body, or blindness are not equal to those who fight in the cause of Allah.

---

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.
- This Ḥadīth is mentioned by Ibn Saʿd in (Aṭ-Ṭabaqāt al-Kubrā) 4/211, and As-Suyūṭiy in (Ad-Durr al-Manthūr) 2/363.

Ḍarar is a 'maṣdar' (a noun derived from a verb). The word 'Ḍarīr' (blind) comes from Ḍarar (sickness or harm).

Muʿāwīah ibn Ṣāliḥ via ʿAliyy ibn Abī Ṭalḥah via Ibn ʿAbbās said: "Those who have Ḍarar means those who have valid excuses."

﴿with their wealth and their lives﴾ those who strive in the cause of Allah are in a higher level than those who stay at home except those who have valid excuses are in the same level of those who strive in the cause of Allah because physical impairment was the reason for not joining Muslim forces.

'Ghayr' is 'marfūʿ' due to being an adjective of the word 'alqāʿdīn' but there are others who considered it 'manṣūb' by means of exclusion (istithnāʾ).

﴿Allah has elevated in rank those who strive with their wealth and their lives above those who stay behind ⌜with valid excuses⌝﴾ 'darajah' means rank.

﴿Allah has promised each a fine reward﴾ 'kulan' means both the Mujāhid and the one who has a valid excuse. 'alḥusnā' means Paradise. They will enter Paradise due to their belief. Then Allah taught us that those who fight in the cause of Allah are in a higher level than those who stayed at home ﴿but those who strive will receive a far better reward than others﴾.

[Qurʾān 4:96]: ﴿far superior ranks, forgiveness, and mercy from Him. And Allah is All-Forgiving, Most Merciful﴾

Qatādah said: "Some stated that Islam is a level, Hijrah in the cause of Allah is a level, fighting in the cause of Allah after Hijrah is a level, and being killed in the cause of Allah is a level."

Ibn Muḥayrīz said: "There are 70 levels. The distance between each two levels is analogous to the distance run by the thin and fast high-quality horses in one year."

[Qurʾān 4:97]: ﴿When the angels seize the souls of those who have wronged themselves﴾ This verse was revealed about some people of Makkah who expressed their intention to embrace Islam but never migrated to Madīnah. Some of them are: Qays ibn Alfakah ibn Almughīrah and Qays

ibn Alwalīd ibn Almughīrah and so on. They openly expressed their belief in Islam but they actually concealed their hypocrisy. They joined the disbelievers in the Battle of Badr to fight the Muslims. When the forces of both sides met, they (the hypocrites) saw the small numbers of Muslims so they said: ﴿These believers are deluded by their faith﴾. They were killed in the Battle of Badr and the angels were beating their faces and backs (as a punishment).

"When the angels seize the souls of those who have wronged themselves" The Angel of Death takes their souls. The word 'tawafāhum' can be referring to the past in a state of 'naṣb' and it can be referring to the future in a state of 'rafʿ'. The word is plural but it refers to the Angel of Death (Malak Almawt). Allah, the Almighty sometimes generally teaches us about something and then explains it in details in another verse. The correct ruling must be related to the detailed explanation (343). This is possibly the Angel of Death and can be referring to others but Allah, the Almighty says: ﴿Your soul will be taken by the Angel of Death, who is in charge of you﴾, therefore it is clear that the angels here in this verse are the Angel of Death, and Allah knows best.

But, why was the plural form referring to the Angel of Death? Some stated that sometimes it is linguistically possible to refer to one person via the usage of the plural form. Allah says: ﴿It is certainly We Who have revealed the Reminder﴾. There are many examples like these in the Qurʾān.

"those who have wronged themselves" by belief in polytheism and hypocrisy. 'Ẓālimī' is 'manṣūb' due to being 'ḥāl' (circumstantial adverb). The meaning is: 'Those who the angels seize their souls while being in a state of wrongdoing', wrongdoing in the verse means 'shirk' (polytheism).

﴿scolding them, ﴿What do you think you were doing?﴾ this is a rhetorical question to reprimand them. It also possibly means: 'Were you with the Muslims or with the disbelievers".

﴿they will reply, ﴿We were oppressed in the land﴾ we were overpowered and incapable. The land mentioned in the verse is the land of Makkah. They meant that the disbelievers coerced them to join their forces against the Muslims.

﴿The angels will respond, ﴿Was Allah's earth not spacious enough for you to emigrate?﴾ earth here means Madīnah. The word 'wāsiʿah' means safe.

Sulaymān ibn ʿAmr via ʿAbdullah ibn ʿUthmān ibn Khuthaym via Saʿīd ibn Jubayr explained the verse: "Was Allah's earth not spacious enough for you to emigrate?" as follows: "When sins are committed on a large scale in a certain place, then get out of it."(1)

(Unauthentic Ḥadīth) Sulaymān ibn ʿAmr via ʿAbbād ibn Manṣūr Annājiyy via Alḥassan stated that the Messenger of Allah (PBUH) said: **"Whoever escaped to protect his religion from a land to another, even if such land was one-inch, then he will undoubtedly be granted Paradise and he will be in the company of his father Ibrāhīm and his Prophet Muḥammad (PBUT)."**(2)

Allah, the Almighty exposed their lies and taught us that they were able to migrate, therefore the Almighty says: ﴿It is they who will have Hell as their home—what an evil destination!﴾ 'maʾwāhum' means their home. Then Allah, the Almighty made an exception for those who have valid excuses.

---

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain contains Sulaymān ibn ʿAmr who is a liar.
- It is also mentioned By Al-Qurṭubiy in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 5/346.

(2) **The assessment of the reliability of the chain of transmitters:**
- Its chain contains Sulaymān ibn ʿAmr who is a liar.
- I could find this Ḥadīth in such wording, but I found a Marfūʿ narration that is mentioned by Al-Ḥārith in (his Musnad) as mentioned in (Bughyat al-Bāḥith) 2/773 (774), from the way of Sufyān ath-Thawriy, from his father, from Ar-Rabīʿ ibn Khuthaym from Ibn Masʿūd, with the following wording: "People will live to a time when they feel alien, and the religious person would not feel secure unless he flees away with his religion [protecting his religion] from a top of mountain to another or from a narrow hole to another like a bird fleeing away with his children [to protect them]." The chain of this narration is Ṣaḥīh.
- In (As-Sunan al-Wāridat fi al-Fitan) 2/447 (158), Ad-Dāniy mentioned a narration from the way of Sufyān from ʿAmr ibn Dīnār that he said: whoever flees away with his religion will be gathered with ʿĪsā ibn Maryam.
- The narration that the compiler mentioned is not authentic as it contains ʿAbbād ibn Manṣūr who is weak, Al-Ḥasan who used to narrate Mursal Ḥadīth, including this one, and Sulaymān who is known for his attitude of lying.

[Qurʾān 4:98]: ﴿Except helpless﴾ the sincere believers who are being overpowered and oppressed in Makkah. They couldn't migrate to Madīnah and were prevented from joining the Prophet (PBUH) despite wanting to be with him ﴿men, women, and children﴾

'Almustaḍaʿafīn' is 'manṣūb by means of exclusion (istithnāʾ) from the word 'maʾwāhum' ﴿who have no means in their power﴾ they were helpless without money or power ﴿nor any way to leave﴾ 'yahtadūn' means 'know'. Mujāhid said: "(They do not know) the road to Madīnah". Ibn ʿAbbās said: "My mom and I were among those who have no means in their power nor any way to leave; I was a young kid."

[Qurʾān 4:99]: ﴿It is right to hope that Allah will pardon them﴾ those who have these conditions. ''Afū' means pardon ﴿For Allah is Ever-Pardoning, All-Forgiving﴾ (344).

This verse is a refutation of the opinion which states that belief (īmān) is accepted when it is only expressed by the tongue. Those people openly expressed their belief in Allah but it wasn't accepted because their hearts were contradicting their tongues.

[Qurʾān 4:100]: ﴿Whoever emigrates in the cause of Allah﴾ in obedience to Allah ﴿will find many safe havens and bountiful resources throughout the earth﴾ Mujāhid said: "Murāghaman khathīran means a way out of which the person hates."

ʿAliyy ibn Abī Ṭalḥah via Ibn ʿAbbās and ʿAliyy ibn Alḥakam via Aḍaḥāk said: "Murāgham means travelling from a land to another. And 'siʿah' means big provision." Muqātil ibn Ḥayān also had the same opinion.

Abū ʿUbaydah said: "Murāgham has the same meaning of Muhājir (migrant)." A man may say: "I left my people" by using the word 'rāghamt' or 'hājart'.

Annābighah Aljaʿdiyy said: "As a high mountain which people hide inside … it is an amazing safe haven for the traveler."

Alqutaybiyy said: "When people embraced Islam, they used to leave their tribes to migrate to Madīnah as a clear sign of disowning them. The one who leaves his people is 'murāghim' and the one who migrates to the Messenger of Allah (PBUH) is called 'muhājir' because he leaves his people."

Some stated that the word 'raghām' means dust. 'rāghamtuh' means 'I left him in spite of his nose being stuck to dust. The word 'raghim' means 'to stick to the dust'.

When this verse was revealed, an ailed, old man from the tribe of Banī Layth heard it- his name is Jundu' ibn Damrah. He said: "By Allah, I am not among those who Allah, the Almighty gave permission because I can find a way out as I have money which is enough for me to reach Madīnah and places further than it. By Allah, I will not stay this night in Makkah, let me get out of it!". He placed his right hand on his left hand then said: "O Allah, this is for You and this is for Your Messenger. I pledge allegiance to You with which was revealed to Your Messenger". He passed away while doing a praiseworthy action and the Prophet's companions heard about his story, so they said: "If he reached Madīnah, he would've received a full reward." The disbelievers laughed and said: "Why are you sure that he wanted to reach Madīnah?", therefore, Allah the Almighty revealed: ﴿Those who leave their homes and die while emigrating to Allah and His Messenger﴾ they died before reaching their destination (Madīnah) ﴿their reward has already been secured with Allah﴾ this is a reward which was given by Allah's Grace ﴿And Allah is All-Forgiving﴾ for his state when he was a disbeliever ﴿Most Merciful﴾ for his state when he became a Muslim.

[Qur'ān 4:101]: ﴿When you travel through the land﴾ 'Ḍarabtum' means travelled ﴿it is permissible for you to shorten the prayer﴾ 'Junāḥ' means sin or blame. The shortening of prayers that are four units to be two units only ﴿⌜especially⌝ if you fear﴾ 'khawf' means knowledge in this verse ﴿an attack by the disbelievers﴾ 'fitnah' means 'killing' you while praying (345) ﴿Indeed, the disbelievers are your sworn enemies﴾ 'mubīn' means clear.

The author of ʻNaẓm Al-Qurʾān said: "The meaning of the sentence ends after "When you travel through the land, it is permissible for you to shorten the prayer", then Allah mentioned the Prayer during Times of Fear or Danger (Salat al-Khawf) without the letter 'wāw' which is used for conjunction. Allah says: "if you fear an attack by the disbelievers", which means: 'and if you fear'. The word 'law' (if) is used in conditional statements; it is mentioned a lot in this way (without the letter 'and') in the Qurʾān as an end of a predicate which is followed by another predicate that is different from it (in meaning) but in conjunction to it based on the written form. Allah says: ﴿Now the truth has come to light. It was I who tried to seduce him, and he is surely truthful﴾ this is about the Chief Minister's wife which is followed by something else about Yusuf, Allah says: ﴿From this, he should know that I did not speak dishonestly about him in his absence﴾ because after the confession of committing a sin, there will be no reason for mentioning ﴿From this, he should know that I did not speak dishonestly about him in his absence﴾. (Fabricated narrations) Some interpreters narrated that when Yusuf said so, Gabriel said: "Not even when you intended to advance towards her?", Yusuf said: "And I do not seek to free myself from blame."

This is linguistically equivalent to: ﴿Your Lord creates and chooses whatever He wills﴾ which was followed by: ﴿the choice is not theirs﴾ which is a new sentence that has the purpose of negation. The second sentence cannot be connected to the first one because it would mean: 'He chooses what they choose'.

Such specific formation of the sentence adds to the meaning of the verse which is the permissibility of the shortening of prayer while travelling, even if there is no danger or fear of the enemy. All of this is based on the meaning of the verse. If someone considered: ("if you fear an attack by the disbelievers") to be connected to the shortening of prayer, then it would be mandatory to shorten prayers while travelling when danger or fear of the enemy are absent, based on the Sunnah. You would then state that the Sunnah abrogated the

ruling in the Qurʾān, therefore it is more logical to understand an additional meaning to the verse that is also added to the cohesion of the verse. This understanding is more appropriate than other interpretations of the verse.

The ruling derived from the verse: The Prophet's companions and the ʿTābiʿīn' (generation of Muslims who followed the companions) had different opinions concerning praying full prayers without shortening them (ʾitmām).

Some stated that any prayer that has two units cannot be prayed as a prayer that has four units. (Some considered it to be ʿmakrūh')

Others stated that prayers are actually four units of prayer but shortening (Qaṣr) of prayers is ease that Allah provided to His servants. This is the opinion of Ashāfiiyy.

(Very weak narration) He relied on the Ḥadīth of Ṭalḥah ibn ʿAmr via ʿaṭāʾ ibn Abī Rabāḥ via ʿĀʾishah said: "The Messenger of Allah (PBUH) shortened prayers and also prayed full prayers (ʾitmām)."(1)

(1) **The assessment of the reliability of the chain of transmitters:**

- Its chain contains Ṭalḥah ibn ʿAmr who is Matrūk.
- This Ḥadīth is mentioned by Ad-Dāraquṭniy in (As-Sunan) 2/189 (43), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/142 from the way of Ṭalḥah ibn ʿAmr from ʿAṭāʾ from ʿAāʾishah, which is narration with a very weak chain because of Ṭalḥah.
- Ṭalḥah was followed up by ʿAmr ibn Saʿīd from ʿAāṭāʾ from ʿAāʾishah that during traveling, the Messenger of Allāh (P.B.U.H) used to cut short his prayers during travel and used to pray them in full, and he used to not fast as he used to fast. The previous narration is mentioned by Ad-Dāraquṭniy in (As-Sunan) 2/189, and Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/141. The chain of this narration contains Saʿīd ibn Muḥammad ibn Thawāb whose status is unknown, and his biography is mentioned by Al-Khāṭīb in (Tārīkh Baghdād) 9/94, but he was not exposed to Jarḥ or Taʿdīl therein.
- The narration of ʿAāʾishah is opposed with more authentic and stronger ʾAḥādīth that state that during traveling, the Messenger of Allāh (P.B.U.H) used to pray only two Rakʿahs until he arrives in Madīnah. For example, Ibn ʿUmar said: I accompanied the Messenger of Allāh (P.B.U.H) during travel, and he used to not pray more than two Rakʿah until he passed away. The previous narration is mentioned by Muslim in the book of Travel-conditioned Prayer, chapter of Travel-conditioned Prayer and cutting it cut 5/246 (689), Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/158, and others.
- In this regard, there are other narrations by ʾAnas, Saʿīd Shufay, Ibn ʿAbbās, and others.

Ibn ʿAbbās said: "The first shortened prayer was ʿAṣr prayer. The Messenger of Allah (PBUH) shortened it in ʿūsfān in the battle of Dhī Anmār."

[Qurʾān 4:102]: ﴿When you [Prophet] are with the believers, leading them in prayer﴾ (Unauthentic narration) Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās and Jābir ibn ʿAbdullah Alʾansāriyy said: "When the disbelievers saw the Messenger of Allah (PBUH) and his companions praying Ẓuhr (346) in congregation, they regretted not attacking them but some of the disbelievers said: 'Leave them, they will pray the next prayer which is more beloved to them than their parents and children (ʿAṣr prayer). When you see them praying in congregation, attack and kill them off'. When the Muslims stood to pray ʿAṣr prayer, Gabriel (PBUH) came down to the Prophet (PBUH) and said: 'O Muḥammad, this is the prayer of Khawf (danger and fear), Allah the Almighty says: "When you are with the believers" 'muqīma' means praying with them ﴿leading them in prayer, let a group of them stand up in prayer with you, taking their weapons with them, and when they have finished their prostration, let them take up their positions at the back. Then let the other group, who have not yet prayed, pray with you, also on their guard and armed with their weapons: the disbelievers would dearly like you to be heedless of your weapons and baggage, in order for them to take you in a single assault﴾. Gabriel taught the Prophet how to pray the prayer of Khawf and when the Prophet (PBUH) stood to lead the believers in prayer, he commanded his companions to stand in two rows, then he said: 'Allahu Akbar', so they all said: 'Allahu Akbar'. The final row was looking towards the enemy to protect the Prophet (PBUH) and his companions. The Messenger of Allah (PBUH) prayed with the row which was with him one unit of prayer and two prostrations, then he stood so they went back -without talking- to the other row which advanced forward to stand behind the Prophet (PBUH) who prayed one unit of prayer and two prostrations, then he said the 'tashahhud' and made 'taslīm'. Then that row went back to join the other row. The Messenger of Allah (PBUH)

prayed two units of prayer and four prostrations, but the companions prayed one unit of prayer and made two prostrations.(1)

The ruling derived from the verse: Scholars had different opinions concerning the Prayer of Khawf.

Ashāfiʿiyy (may Allah's Mercy be granted to him) said: "People can pray the Prayer of Khawf while travelling to protect themselves form a dangerous enemy. The Imām prays one unit of prayer with one group of the army and the other group faces the enemy. When the Imām finishes the first unit of prayer, he stands still and waits until the first group completes the second unit of prayer alone. They recite Alfātiḥah then a short Surah faster than prayers which are prayed in peacetimes. When the first group makes 'taslīm', they face the enemy and the second group prays the second unit of prayer behind the Imām who hasn't prayed the second unit of prayer yet. He recites Alfātiḥah and a short Surah then sits until the second group finishes the second unit of prayer. They recite Alfātiḥah and a short Surah then they sit with the Imām to say 'tashahud' and then he makes 'taslīm'. The two groups prayed with the Imām as each group prayed the one unit of prayer with the Imām."

His opinion was based on the verse: "When you [Prophet] are with the believers, leading them in prayer, let a group of them stand up in prayer with you" (347). It was also based on what the Prophet (PBUH) did in the Battle of Dhāt Arriqāʿ.

Muʿāwīah ibn Ṣāliḥ via ʿAliyy ibn Abī Ṭalḥah via Ibn ʿAbbās explained the verse: "When you [Prophet] are with the believers, leading them in prayer, let a group of them stand up in prayer with you" as follows: "This is

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain contains Al-Kalbiy who is accused of lying.
- This statement of Ibn ʿAbbās is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/256, Al-Ḥākim in (Al-Mustadrak) 3/32, and Al-Wāḥidiy in (ʾAsbāb an-Nuzūl) (p. 182), from the way of ʿIkrimah up to Ibn ʿAbbās.
- The authentication of the statement of Jābir will be mentioned in reference to the led-by-prophet battle of Dhāt ar-Riqāʿ.

the Prayer of Khawf. The Imām leads one group and the other group carries their weapons facing the enemy. The Imām prays one unit of prayer with one group, then he remains standing until the first group finishes their second unit of prayer. When the first group leaves, the second group joins the Imām who prays one unit of prayer with them, then he sits and waits until they finish the second unit of prayer. He makes 'taslīm' after they say 'tashahud'. This is how the Messenger of Allah (PBUH) prayed with people in the Battle of Dhāt Arriqāʿ."(1)

The evidence for this is the Ḥadīth of Sahl ibn Abī Ḥathmah:

(1197) Abū Alḥusayn ibn Aḥmad ibn Muḥammad ibn ʿUmar ibn Muḥammad -Ashaykh Aṣāliḥ- said, Abū Alʿabbās Muḥammad ibn Isḥāq ibn Ibrāhīm ibn Mihrān said, Muḥammad ibn Sahl ibn ʿAskar said, ʿAbd-Arrazāq Aṣanʿāniyy said, Athawriyy via Yaḥīā ibn Saʿīd via Alqāsim ibn Muḥammad via Ṣāliḥ ibn Khawāt via Sahl ibn Abī Ḥathmah -who was one of the Prophet's companions- said: "The Imām stands in the Prayer of Khawf to lead one group of the army behind him while the other group stands facing the enemy. He prays one unit of prayer with the first group who continues praying the second unit of prayer alone while the Imām is standing. The first group leaves to stand in the same place of the second group then the second group prays one unit of prayer behind the Imām then they pray the second unit of prayer alone."(2)

---

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain contains Ibn Abī Ṭalḥah who used to narrate Mursal narration on the authority of Ibn ʿAbbās.
- In (Jāmiʿ al-Bayān) 5/253, Aṭ-Ṭabariy stated that this happened during the Day of Baṭn Nakhlah, but this makes no difference.

(2) **[1197] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of battels led by the Prophet (P.B.U.H), chapter of the led-by-prophet battle of Dhāt ar-Riqāʿ (4131), Muslim in the book of Travel-conditioned Prayer, chapter of the Prayer of Fear (841), At-Tirmidhiy in the book of Travel, chapter of What has been mentioned about the Prayer of Fear (565),

Ashāfiʿiyy said: "If the prayer was ʿAṣr prayer, then the first group can pray two units of prayer with the Imām then they continue the last unit of prayer alone while the Imām stands still or the Imām can sit down to wait for them to finish the last unit of prayer. Then the second group will join the Imām to pray one unit of prayer with the Imām who sits and waits for them to finish the two units of prayer alone, then the Imām makes 'taslīm'. And if the prayer wasn't during travelling, them the Imām will sit and wait in the second unit of prayer or will stand and wait in the third unit of prayer until the group standing behind him finishes their prayer. Then the other group will join the Imām to pray with him as explained before. And if the enemy is in small numbers in the same direction of Qiblah and the Muslims are many and secured but can be seen easily by the enemy, then the Imām will pray with all of them; he will bow down and prostrate with them except one row right behind him or one part of a row that watches the enemy closely. When they get up after the two prostrations, then the ones who were watching the enemy will prostrate and when the Imām bows down, they will all bow down. And when he prostrates, the ones who watched the enemy in the beginning will prostrate with the Imām except one row or one part of it which will keep watching the enemy. When they prostrate twice and sit, the ones who

---

and An-Nasāʾiy in (As-Sunan al-Kubrā) (1924), from the way of Al-Qāsim from Ṣāliḥ from Sahl.

- It is also mentioned by Al-Bukhāriy in the book of battles led by the Prophet (P.B.U.H), chapter of the led-by-prophet battle of Dhār ar-Riqāʿ (4129), Muslim in the book of Travel-conditioned Prayer, chapter of the Prayer of Fear (842), Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/252, and others, from Ṣāliḥ ibn Khawwāt from those who attended the Prayer of Fear with the Messenger of Allāh (P.B.U.H) at the Day of Dhāt ar-Riqāʿ…. Then, he mentioned the rest of the previous description.
- In (Fatḥ al-Bāriy) 7/487-489, Ibn Ḥajar suggested that Ṣāliḥ ibn Khawwāt narrated this Ḥadīth from his father, Khawwāt ibn Jubayr because Sahl ibn Abī Ḥathmah was eight years old when the Messenger of Allāh (P.B.U.H) passed away. In (As-Sunan al-Kubrā) 3/153, Al-Bayhaqiy mentioned this Ḥadīth from the way of Al-Qāsim from Ṣāliḥ from his father, Khawwāt.
- Therefore, the narration of Sahl is considered one of the Mursal narrations by the Companions, and this does not affect the authenticity of the Ḥadīth.

watched the enemy will prostrate then the Imām says 'tashahud' and then makes 'taslīm' with all of them. It is permissible for the row which watched the enemy to go back to the second row and the second row to go forward to watch the enemy. This is the prayer of the Prophet (PBUH) (348) in the Battle of ʿUsfān."

Shibl via Ibn Abī Najīḥ via Mujāhid explained: "you will not be blamed for shortening your prayers" as follows: "The Prophet (PBUH) and his companions were in ʿUsfān and the disbelievers were in Ḍajnān. The two armies were very close so the Prophet (PBUH) prayed Ẓuhr prayer as four units with the companions. They bowed down, prostrated, and stood in congregation, therefore the disbelievers intended to attack the weapons and baggage of the Muslims so Allah, the Almighty revealed: "let a group of them stand up in prayer with you". The Prophet (PBUH) prayed ʿAṣr prayer by dividing the companions into two rows. He said: 'Allahu Akbar' with all the companions then the first group prostrated while the second group were standing then they prostrated when the Prophet (PBUH) stood with the first row. Then he said: 'Allahu Akbar' for all of them to bow down. The last row advanced forward and the first row went back so they prostrated one group after the other like the first time. They shortened the ʿAṣr prayer to two units of prayer."(1)

The evidence for this is the Ḥadīth of Jābir ibn ʿAbdullah in the Prayer of Khawf.

(1198) I heard Abū Alḥusayn Aḥmad ibn Muḥamad Alkhafāf who said, Abū Alʿabbās Aḥmad ibn Isḥāq Assarrāj said, Abū Kurayb said, Muḥammad ibn Fuḍayl said, ʿAbd-AlMālik via ʿAṭāʾ via Jābir ibn ʿAbdullah said: "We

(1) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable.
- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 3/511 (8354), and Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/257, from the way of ʿUmar ibn Dharr from Mujāhid, with different wordings. It is also mentioned from the way of Shibl from Ibn Abī Nujayḥ from Mujāhid. The reliability of this chain has been previously assessed.

witnessed the Prayer of Khawf with Allah's Messenger (PBUH) and we lined up in two rows behind him with the enemy between us and the Qiblah. The Prophet (PBUH) uttered the Takbīr and we all uttered it; then he bowed and we all bowed; then he raised his head after bowing and we all raised ours; then he and the row immediately behind him went down in prostration while the rear row stood facing the enemy. Then, when Allah's Messenger (PBUH) finished the prostration and the row immediately behind him stood up, the second row prostrated then the first row went back and the second row came forward, then Allah's Messenger (PBUH) uttered the Takbīr and then he bowed and we all bowed; then he raised his head after bowing, then he stood and prostrated along with the row immediately behind him, which was standing in the back in the first unit of prayer, so when the Messenger of Allah (PBUH) finished prostration with the row immediately behind him, the row in the back prostrated then the Messenger of Allah (PBUH) made 'taslīm' then all of them made 'taslīm' exactly as your guards behave with their chiefs."(1)

Ashāfiʿiyy said: "It is permissible to pray two units of prayer leading one group, then the Imām leads the second group by praying the other two units of prayer then the Imām makes 'taslīm'. This is how the Prophet (PBUH) prayed (the Prayer of Khawf) in the place called Baṭn Nakhl."

(1199) I heard Abū Alḥusayn ibn Abī Naṣr Alqanṭariyy who said, Abū Alʿabbās Muḥammad ibn Isḥāq Athaqafiyy said, Muḥammad ibn Sahl ibn ʿaskar said, Yaḥīā ibn Ḥassān said, Muʿāwīah ibn Sallām said, Yaḥīā ibn Abī Kathīr said, Abū Salamah ibn ʿAbdurraḥmān said, Jābir ibn ʿAbdullah stated that he prayed the prayer of Khawf with the Prophet (PBUH). The Messenger

(1) **[1198] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Muslim in the book of Travel-conditioned Prayer, chapter of the Prayer of Fear (840), An-Nasāʾiy in (As-Sunan al-Kubrā) 1/596 (1936), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/183, from the way of ʿAbd al-Malik from ʿAṭāʾ from Jābir.

of Allah (PBUH) prayed two units of prayer leading one group, then he prayed the other two units of prayer with the second group. The Messenger of Allah (PBUH) prayed four units of prayer and each group prayed two units of prayer.(1)

Almuzaniyy said: "I consider this as a proof for the permissibility of praying a mandatory prayer behind someone who is praying Sunnah. The Prophet (PBUH) (349) led the prayer in which the second group prayed as a mandatory prayer while he was praying as Sunnah." This is the opinion of Ashāfiʿiyy on the Prayer of Khawf.

Abū Ḥanīfah said: "It is recommended (Sunnah) to divide Muslims into two groups. The Imām prays one unit of prayer with one group while the other group watches the enemy. Then the first group switches places with the second group. The second group prays the second unit of prayer behind the Imām. Then the first group comes back to pray the one unit of prayer left then gets back to face towards the enemy, then the other group leaves to continue the prayer."

Abū Ḥanīfah based his opinion on the narration of Ibn ʿUmar:

(1200) Aḥmad ibn Muḥammad ibn Muḥammad Alḥadīthiyy said, Muḥammad ibn Isḥāq ibn Ibrāhīm said, Alḥassan ibn Abī Arrabīʿ said, ʿAbd Arrazāq said, Ibn Jurayj said, Ibn Shihāb described the Prayer of Khawf and how it is prayed according to the Sunnah via Sālim ibn ʿAbdullah who narrated that ʿAbdullah ibn ʿUmar stated that he prayed the Prayer of Khawf behind the Prophet (PBUH). One group of the Muslims prayed behind the Prophet (PBUH) and the other group faced the enemy. The Messenger of Allah (PBUH) prayed one unit of prayer and prostrated twice. The prayer took half the time of the Fajr prayer. The first group switched places with the second group which prayed

(1) **[1199] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the battles led by the Prophet (P.B.U.H), chapter of the led-by-prophet battle of Dhāt ar-Riqāʿ (4125), Muslim in the book of Travel-conditioned Prayer, chapter of the Prayer of Fear (843), and Ibn Khuzaymah in (his Ṣaḥīḥ) 2/297 (1352), from the way of Abī Salamah from Jābir.

behind the Prophet (PBUH) who prayed exactly like the first unit of prayer then made Taslīm. Then every person stood up to pray one unit of prayer alone with two prostrations. Nāfiʿ via Ibn ʿUmar said: "If fear was more extreme, then they can pray on foot or while riding towards any direction." This is how the Prophet (PBUH) prayed in the place called Dhī Qarad.(1) (The Ḥadīth of Ibn ʿAbbās describing the Prophet's prayer in Dhī Qarad.

(1201) Abū Alḥusayn Alkhafāf said, Abū Alʿabbās Asarrāj said, Muḥammad ibn Sahl ibn ʿaskar said, ʿAbd Arrazāq said, Athawriyy via Abī Bakr ibn Abī Jahm via ʿUbayd Allah ibn ʿUtbah via Ibn ʿAbbās stated that the Messenger of Allah (PBUH) prayed the Prayer of Khawf in Dhī Qarad. He led one row of Muslims behind him in prayer while the other row stood facing the enemy. He prayed one unit of prayer with one group then this group switched places with the second group which prayed one unit of prayer behind the Prophet (PBUH). Then the Prophet (PBUH) made Taslīm for all of them. The Messenger of Allah (PBUH) prayed two units of prayer and each group prayed one unit of prayer.(2)

---

(1) **[1200] The assessment of the reliability of the chain of transmitters:**
- It contains some narrators whom I could not find.
- This Ḥadīth is authentic as stated in the authentication.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Prayer of Fear, chapter of the Prayer of Fear (942), ʿAbd ar-Razzāq in (Al-Muṣannaf) 2/519 (4258), Al-Bayhaqiy in (As-Sunan al-Kubrā) 2/255, and others, from different ways from Ibn Shihāb from Sālim from ʿAbdullāh, following the same chain.
- In addition, Al-Bukhāriy mentioned the statement of Nāfiʿ in the book of the Prayer of Fear, chapter of the Prayer of Fear, whether walking or riding (943), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/256, and ʾAḥmad in (Al-Musnad) 2/132 (6159).

(2) **[1201] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of the Prayer of Fear, chapter of the Prayer of Fear, whether walking or riding (943), ʾAḥmad in (Al-Musnad) 1/232 (2063), Ibn Ḥibbān in (his Ṣaḥīḥ) as stated in (Al-ʾIḥsān) 7/122 (2871), Ibn Abī Shaybah in (Al-Muṣannaf) 3/509 (8348), and others, from different ways from ʿUbaydullāh from Ibn ʿAbbās, following the same chain of transmission.

The Ḥadīth of Abī Hurayrah about the description of the Prayer of Khawf:

(1202) Abū Alḥusayn Alkhafāf said, Abū Alʿabbās Asarrāj said, Zīād ibn Ayūb said, Abū ʿAbdurraḥmān -ʿAbdullah ibn Yazīd- said, Ḥayawah said, Abū Alʾswad who heard ʿUrwah ibn Azzubayr quoting Marwān ibn Alḥakam who asked Abā Hurayrah: "Have you prayed the Prayer of Khawf behind the Messenger of Allah (PBUH)?", Abū Hurayrah said: "Yes", Marwān said: "When?", Abū Hurayrah said: "In the same year of the Battle of Najd. The Messenger of Allah (PBUH) led one group of Muslims in ʿAṣr prayer while the other group were facing towards the enemy (350). The Messenger (PBUH) said: 'Allahu Akbar', then both groups said: 'Allahu Akbar'. The first group bowed and prostrated behind the Prophet (PBUH) while the other group were facing towards the enemy. The first group went to fight the enemy and the second group stood behind the Prophet (PBUH) in the second unit of prayer. They bowed and prostrated but the Prophet (PBUH) was standing the whole time. When they stood up, the Prophet (PBUH) bowed and prostrated. This group followed the Prophet (PBUH), then the other group which was facing towards the enemy came to bow and prostrate while the Messenger of Allah (PBUH) was sitting. The Prophet (PBUH) made Taslīm so all the Muslims followed him and made Taslīm, too. The Messenger of Allah (PBUH) prayed two units of prayer while every man in each group prayed two units of prayer."(1)

The Prayer of Khawf is permissible to perform after the Prophet's death. There is a consensus of opinion among the scholars about the permissibility of the Prayer of Khawf except a narration which allegedly showed that Abī Yusuf and Abī

(1) **[1202] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by ʾAḥmad in (Al-Musnad) 2/320 (8260), Al-Bayhaqiy in (As-Sunan al-Kubrā) 1/594, Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 7/131 (2878), and Abū Dawūd in the book of Travel-conditioned Prayer, chapter of Whoever Said That They Say The Takbr Together (1240), from different ways from Abī al-ʾAswad from ʿUrwah, following the same chain.

Ibrāhīm Almuzaniyy said: "It is not permissible to pray the Prayer of Khawf after the death of the Prophet (PBUH)." This is not an appropriate place to cover this topic here but all that I have mentioned was convincingly enough by Allah's Grace.

﴿You will not be blamed if you lay aside your arms when you are overtaken by heavy rain﴾ This verse was specifically revealed about the Messenger of Allah. Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās said: "This verse was revealed about the Messenger of Allah (PBUH) when he fought the tribes of Muḥārib and Banī Anmār. The Messenger of Allah (PBUH) and the Muslims were in a place which had no enemy combatants so the Muslims laid down their weapons and the Messenger of Allah (PBUH) walked to do something. The Prophet (PBUH) left his weapon and passed through the valley while it was raining. The water blocked the valley so the Prophet (PBUH) couldn't pass to the companions and they couldn't pass to him. The Prophet (PBUH) sat down under the shade of a tree until he saw Ḥuwayrith ibn Alḥārith Almuḥāribiyy and then also saw Alḥaḍramiyy. Ḥuwayrith's friends said: 'O Ḥuwayrith, this is Muḥammad, he wasn't able to get back to his companions, he replied: 'May Allah kill me if I do not kill him'. He went down the mountain carrying his sword. The Prophet (PBUH) didn't notice that Ḥuwayrith was coming towards him until he stood near the Prophet's head after unsheathing his sword. He said: 'O Muḥammad, who can protect you from me right now?', the Messenger of Allah (PBUH) said: 'Allah!', then he said: 'O Allah, protect me from Ḥuwayrith ibn Alḥārith in the way which pleases You'. When he raised the sword to kill the Prophet (PBUH), he fell on his face due to a great pain which took over his back, so the sword dropped from his hands. The Messenger of Allah (PBUH) stood and took the sword then said: 'Ḥuwayrith, (351) who protects you from me right now?', he replied: 'No one'. The Prophet (PBUH) said: 'Do you accept testifying that there is no deity worthy of worship except Allah and that I am Muḥammad, Allah's servants and messenger?' Ḥuwayrith said: 'No. But I promise not to fight you from now on and I also will not support any enemy against you'. The Messenger of Allah (PBUH) gave his sword back so Ḥuwayrith said: 'By

Allah, you are better than me', the Prophet (PBUH) said: 'Yes. I am worthier than you of that'. Ḥuwayrith went back to his companions so they said: 'Woe to you, we saw you drop the sword while standing so close to his head! What stopped you?' He said: 'By Allah, I raised the sword to hit him but by Allah I do not know what caused the extreme pain in my back which led to falling on the ground and losing my sword, therefore, he took my sword before I could take it'. He said: 'O Ḥuwayrith, who protects you from me right now?', so I said: 'No one', then he said: 'If you accept testifying that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, I will give your sword to you', I said: 'No. But I promise that I won't fight you again and I won't support any enemy against you', so he gave the sword to me. Then the Prophet (PBUH) was able to pass the valley to his companions. He told them about what happened and recited the verse.(1)

"You will not be blamed" 'Junāḥ' means sin ﴿if you lay aside your arms when you are overtaken by heavy rain or illness, but be on your guard﴾ be on your guard to be protected from your enemy ﴿Indeed, Allah has prepared﴾ in the Day of Judgment ﴿a humiliating punishment for the disbelievers﴾ to be humiliated on that day.

---

(1) **The assessment of the reliability of the chain of transmitters:**

- It contains Al-Kalbiy who is accused of lying.

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy in the book of Jihād, chapter of Whoever hung his sword on a tree at midday nap (2910), and chapter of The dispersing of the people away from the Imam to rest in the shade of trees (2913), and in the book of battles led by the Prophet (P.B.U.H), chapter of the led-by-prophet battle of Dhāt ar-Riqāʿ (4125), (4135), (4136). It is also mentioned by Muslim in the book of Virtues, chapter of His reliance on Allāh (13 – 14), and ʾAḥmad in (Al-Musnad) 3/364 (14929), from different ways from Jābir, may Allāh be pleased with him, but the context of the previous narrations differs from the context of the narration of Al-Kalbiy on the authority of Ibn ʿAbbās.
- See: (Tafsīr al-Qurʾān al-ʿAẓīm) 4/253-257 by Ibn Kathīr.
- This Ḥadīth is also mentioned by Al-Ḥākim in (Al-Mustadrak) 3/31 from the way of Abī Bishr from Sulaymān ibn Qays from Jābir, may Allāh be pleased with him. From his way, Ibn Ḥibbān narrated it in (his Ṣaḥīh) as in (Al-ʾIḥsān) 7/138 (2883).

Azajāj said: "Junāḥ means sin. It is derived from the verb 'janaḥt' which means 'get away from a place' or 'get away from what you want to reach'". "You will not be blamed" means: 'Do not turn away from the truth if you lay aside your arms'. The word ''dhā' is 'maqṣūr' (Nouns that end with a shortened 'alif'). 'adhā, ya'dhā, 'adhan like fazi', yafza', faza'an.

[Qur'ān 4:103]: ﴿After performing the ritual prayer﴾ When you finish the Prayer of Khawf ﴿continue to remember Allah﴾ pray to Allah ﴿standing﴾ for the healthy ﴿sitting﴾ for the sick ﴿and lying on your sides﴾ for the sick and the wounded and those who cannot sit. Others stated that the meaning is: 'Remember Allah by declaring Allah's Oneness, and Glorifying and praising Him in all times.'

﴿and once you are safe﴾ when danger, sickness, and fighting stop and you go back home ﴿keep up regular prayer﴾ pray the four units of prayer (itmām) ﴿for prayer is obligatory for the believers at prescribed times﴾ mandatory while travelling or staying at home (two units of prayer while travelling and four units of prayer while staying at home).

Alqutaybiyy and Al'khfash interpreted 'mawqūtā' as: 'timed'. Arabs say: 'waqatahu Allah 'alīhim'', which means: it was prescribed in certain times. Allah says: ﴿and the messengers' time ⌜to testify⌝ comes up﴾ the word for specific time in Arabic is ''uqitat' and 'wūqitat' to be uttered lightly.

[Qur'ān 4:104]: ﴿Do not be faint-hearted in pursuing the enemy﴾ (352) do not feel weak to pursue the enemy, Abū Sufyān and his companions, in the day of the Battle of Uḥud. This story was covered in Surat 'Āl 'imrān ﴿if you are suffering hardship﴾ if you feel pain and complain about casualties ﴿so are they﴾ they feel pain and complain about casualties like you ﴿but you hope﴾ for reward and victory which you were promised by Allah to attain and make Islam prevail over all other religions (worldviews) ﴿to receive something from God for which they cannot hope. Allah is all knowing and wise﴾

Some interpreters interpreted "but you hope to receive something from God for which they cannot hope" as: 'You fear punishment but they do not'.

Alfarrāʾ said: "Hope 'rajāʾ' doesn't mean fear 'khawf' except in the case of a sentence which contains negation. Allah says: ﴿Tell the believers to forgive those who do not fear Allah's days﴾ and Allah also says: ﴿What is the matter with you that you are not in awe of the Majesty of Allah﴾. The people of Ḥijāz use such vocabulary. The poet said: **'Do not fear meeting the loyal protector … even if you meet one or seven of them.'** The poet used the word 'rajāʾ' which meant 'fear' in this context. Alhudhliyy said: 'When the bees sting him, he doesn't fear their stings … he walks to the worker bees fearlessly.' The verb 'rajawtak' cannot mean 'I feared you' and 'khiftak' cannot mean 'I hoped that you…'".

[Qurʾān 4:105]: ﴿We have sent down the Scripture to you [Prophet] with the truth﴾ Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās said: "This verse was revealed about a man from Alʾansār. His name is Ṭuʿmah ibn Ubayriq from the tribe of Banī Ẓafar ibn Alḥārith. He stole a shield from one of his neighbors whose name is Qatādah ibn Annuʿmān. The shield was inside a skin bag of flour. The flour scattered from a hole inside the bag. The man noticed that the flour got out of the bag when he reached his house so he hid it inside a Jewish man's house whose name is Zayd ibn Asamīn. Some people doubted that Tuʿmah stole the bag so they went to his house but he swore by Allah that he didn't take anything and he had no idea where the bag was. The owners of the shield said: 'By Allah, he is the one who entered our house and took the bag. We saw the traces of the flour getting inside his house', but they left him when he swore by Allah. They followed the traces of the flour until they reached the Jewish man's house. They took the Jewish man with them but he said: 'Tuʿmah ibn Ubayriq is the one who put it inside my house'. Some Jews testified in the Jewish man's favor but Banū Ẓafar, the tribe of Tuʿmah ibn Ubayriq said: 'Let's go to the Messenger of Allah (PBUH) to tell him about our friend so that he may pardon him. We will defend him because he is innocent'. They went to the Messenger of Allah (PBUH) and asked him to defend their friend. They said: 'If you do not defend him, he will be doomed and stigmatized and the Jewish man will be considered innocent'. The Prophet (PBUH) was about to

do so and punish the Jew but Allah, the Almighty revealed the verses which begin with: We have sent down the Scripture to you [Prophet] with the truth."(1)

In another narration via Ibn ʿAbbās said: "Tuʿmah (353) ibn Ubayriq stole a shield form someone which was inside a bag made of skin that had bran. He ripped the skin bag so the bran scattered all over his way back to Zayd ibn Asamīn. He left the skin bag in front of Zayd's house and took the shield to his house. When the shield's owner woke up, he went to Zayd ibn Asamīn after tracing the scattered bran. He took Zayd to Prophet Muḥammad (PBUH) who was about to cut the Jewish man's hand but Allah revealed this verse."

ʿAliyy ibn Alḥakam via Aḍaḥāk said: "This verse was revealed about a man from Alʾanṣār who kept his shield at another man's house but that man denied the ownership of the Anṣāriyy man. Some of the Prophet's companions stood with the Anṣāriyy man but the other man's tribe defended and praised him in the presence of Prophet Muḥammad (PBUH) so the Prophet (PBUH) believed their testimony and didn't accept the testimony of the companions who testified that he was guilty. Therefore, Allah, the Almighty revealed this

(1) **The assessment of the reliability of the chain of transmitters:**
- It contains Al-Kalbiy who is accused of lying.
- The context of the narration of Al-Kalbiy is mentioned by Al-Wāḥidiy in (ʾAsbāb an-Nuzūl) (p. 183) and authenticated by Ibn Bashkuwāl in (Ghawāmiḍ al-ʾAsmāʾ al-Mubhamah) 2/550, following the same chain from As-Suddiy and Al-Kalbiy.
- The story of this narration is mentioned with little differences in some of its wordings by At-Tirmidhiy in the book of Tafsīr, chapter of From Surat an-Nisāʾ (3036), Al-Ḥākim in (Al-Mustadrak) 4/426, Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 19/9-12 (15), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/265, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 4/1059 from the way of ʿAāṣim ibn ʿUmar ibn Qatādah ibn an-Nuʿmān from his father from his grandfather. At-Tirmidhiy commented on this Ḥadīth by saying: Gharīb (unfamiliar).
- ʿUmar is weak. In (Taqrīb at-Tahdhīb) (4967), Ibn Ḥajar said about his: accepted i.e., regarding following up, otherwise he is weak.
- In this narration, Ṭuʿmah was not named, but Bishr, a hypocrite, was mentioned instead.
- In (Jāmiʿ al-Bayān) 5/267, Aṭ-Ṭabariy authenticated this story from the way of Yazīd from Saʿīd from Qatādah, which is Mursal Ḥadīth, and he also authenticated it from the way of Ibn Wahb from Ibn Zayd 5/268, which is a Mursal Ḥadīth.

verse about him. After the revelation of this verse, Tuʿmah left Islam and travelled to Makkah so Allah the Almighty revealed: ﴿And whoever defies the Messenger after guidance﴾.

Muqātil said: "Zayd ibn Asamīn kept a shield in Tuʿmah ibn Ubayriq's house. Afterwards, Tuʿmah denied Zayd's ownership of the shield. When Zayd went to Tuʿmah's house to take his shield back, he locked the door, went up to the roof, and threw the shield in his neighbor's house whose name is Abī Hilāl. Then Tuʿmah opened the door but no one was able to find anything so they went up to the roof and Tuʿmah said: 'I can see a shield in Abī Hilāl's house, it is probably your shield'. They looked down and said: 'Yes, it is the shield'. They took the shield and Tuʿmah gathered his tribe who went to the Messenger of Allah (PBUH). They complained to the Prophet (PBUH) and said: 'They have stigmatized and stole us!', the Prophet (PBUH) admonished them for doing that and Allah, the Almighty revealed: "We have sent down the Scripture to you [Prophet] with the truth" with commands, prohibitions, and decisive rules ﴿so that you can judge between people in accordance with what Allah has shown you﴾ with what Allah has taught you and revealed to you ﴿Do not be an advocate for those who betray trust﴾ the word 'khaṣīmā' means 'advocate'.

[Qurʾān 4:106]: ﴿Ask Allah for forgiveness﴾ Ibn ʿAbbās said: "Ask Allah's forgiveness for thinking about cutting Zayd's hand." Alkalbiyy said: "Ask Allah's forgiveness for thinking about hitting the Jewish man." (Couldn't be found)

Muqātil said: "Ask Allah's forgiveness for defending Tuʿmah."

﴿He is most forgiving and merciful﴾

Qurʾān 4:107: ﴿Do not argue for those who betray their own souls﴾ those who transgress against themselves by betrayal, stealing, and false accusation of the Jewish man ﴿Allah does not love anyone given to treachery﴾ behaving treacherously with the shield's case ﴿and sin﴾ which was committed by false accusation of the Jewish man.

"Do not be an advocate for those who betray trust" some stated that Allah addresses the Prophet (PBUH) but the target audience meant by that are other people. This is similar to the verse: ﴿If you are in doubt about ˹these stories˺ that We have revealed to you﴾ the Prophet (PBUH) never doubted Allah's revelation.

What about the command to the Prophet (PBUH) to ask for forgiveness?

The command to ask for forgiveness doesn't imply any sins that the Prophet (PBUH) committed and therefore should ask for forgiveness. In Surat Alfatḥ, the Prophet (PBUH) was commanded to ask for forgiveness without committing any sins before that command. Focus on this fact!

There are three reasons why (354) Prophets ask for forgiveness:

1 - A sin committed before Prophethood

2 - Sins of his nation and relatives.

3 - Doing something which wasn't the best choice that wasn't clarified through revelation yet.

The meaning of that is as follows: 'Hear and obey Allah's commands, turn away from prohibitions, and ask Allah's Support to be able to stick to Allah's rulings."

Qurʾān: 4:108 ﴿They try to hide themselves from people﴾ 'yastakhfūn' means hide and feel embarrassed from people ﴿but they do not hide themselves from Allah﴾ they do not feel embarrassed that Allah sees them ﴿He is with them﴾ He is with them with His knowledge ﴿when they plot at night﴾ Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās interpreted 'yubaytūn' as follows: "They say."

Sufyān via Alʾaʿmash via Abī Razīn interpreted 'yubaytūn' as follows: 'They fabricate'(1) ﴿saying things that do not please Him﴾ the false accusation

(1) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable.
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 5/271, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 4/1061.

about the Jewish man stealing ﴿He is fully aware of everything they do﴾ Allah knows everything about their evil deeds.

Al-Jahmīah and Muʿtazilites used this verse to prove that Allah is everywhere. They interpreted "He is with them" as follows: 'He is everywhere'.

The response:

"He is with them" means that Allah knows what they are saying and nothing is hidden from him because He knows everything that people show and hide. "He is with them" doesn't mean that Allah is everywhere. Allah says: ﴿Do you feel secure that the One Who is in heaven will not cause the earth to swallow you up…﴾ Allah doesn't mean anything but Himself. If you say that Zayd is in a certain place without mentioning any action or anything which changes the apparent meaning, then Zayd must be in this certain place. Allah says: ﴿To Him ˹alone˺ good words ascend﴾ and He also says: ﴿He conducts every affair from the heavens to the earth﴾ It is clear that Allah conducts every affair from the heavens. It is not reasonable to believe that Allah is with them then He conducts every affair from the heavens to earth and that good words ascend to Him. If the verse "He is with them when they plot at night, saying things that do not please Him" points to a place, then it would mean that He is not with them when they do not plot at night, because the sentence is conditional: He is with them when they plot at night.

The next verse is about Tuʿmah's tribe: Qurʾān 4:109: ﴿There you [believers] are﴾ 'hāʾantum hāʾulāʾ means 'ya hāʾulāʾ'. The letter 'hāʾ' is for attracting attention ﴿arguing on their behalf in this life﴾ defendeding Tuʿmah. According to the Qirāʾah of ʾUbaiyy ibn Kaʿb: 'Jādaltum ʿanhum fī adunīā' (Qirāʾah Shādhah).

'Jidāl' means fierce argument. 'Jadal' means 'strong strings'. A 'majdūl' man means a well-built man. 'Alʾjdal' means 'hawk', because it is one of the strongest birds.

﴿but who will argue on their behalf﴾ who will argue on Tuʿmah's behalf ﴿with Allah on the Day of Resurrection?﴾ if Allah punished him and made him enter Hellfire ﴿Who will be their defender﴾ 'wakīl' and 'kafīl' are synonymous.

[Qurʾān 4:110]: ﴿Yet anyone who does evil﴾ by stealing the shield ﴿or wrongs his own soul﴾ by falsely accusing the innocent person of stealing the shield (335). Some interpreted "anyone who does evil" as follows: 'The one who associates partners with Allah' and "or wrongs his own soul" as follows: 'The one who commits a sin that is not associating partners with Allah' ﴿and then asks Allah for forgiveness﴾ and then repents to Allah ﴿will find Him most forgiving﴾ will pardon you ﴿and merciful﴾ by accepting his repentance.

[Qurʾān 4:111]: ﴿He who commits sin﴾ by taking a false oath ﴿does so against his own soul﴾ he only harms himself. The one who didn't commit the sin shouldn't be punished for the one who actually committed it ﴿Allah is all knowing﴾ of the one who stole the shield ﴿and wise﴾ by punishing Tuʿmah with cutting his hand.

[Qurʾān 4:112]: ﴿and anyone who commits an offence﴾ by taking a false oath ﴿or a sin﴾ by stealing the shield and falsely accusing the Jewish man ﴿and then throws the blame﴾ throws the blame of his crime ﴿on to some innocent person, has burdened himself with deceit﴾ 'buhtān' means a false accusation of an innocent person. Azajāj said: "'Buhtān' means a big lie that bewilders people." ﴿as well as flagrant sin﴾ a clear sin. (Very weak narration) Juwaybir via Aḍaḥāk via Ibn ʿAbbās interpreted the verse: "and anyone who commits an offence or a sin" as follows: 'This is ʿAbdullah ibn ʾUbaiyy ibn Salūl "and then throws the blame on to some innocent person" this is ʿĀʾishah, the mother of the believers. She was falsely accused of a great sin. ʿAbdullah ibn ʾUbaiyy ibn Salūl was the head of those who falsely accused ʿĀʾishah in the incident of 'ifk.'"(1)

"and then throws the blame" this verse has the mention of offence and sin but the attached subject pronoun is referring to one thing 'yarm bih' not 'yarm bihimā'. Alfarrāʾ said: "It is linguistically acceptable to refer to two, three, or more verbs and sentences that contain a feminine vocabulary by using masculine and

(1) **The assessment of the reliability of the chain of transmitters:**
- It contains Al-ʔAzdiy who is very weak, the assessment that is mentioned by Ibn al-Jawziy in (Zād al-Masīr) 2/195.

singular vocabulary, because different actions of verbs are actually one action, therefore, it is acceptable to consider offence and sin 'khaṭīʾah and ithm' as one word. You can also consider the attached subject pronoun 'hāʾ' to be referring to sin only. Allah says: ﴿Yet they scatter towards trade or entertainment whenever they observe it﴾ the attached subject pronoun is only referring to trade. And it is also linguistically acceptable to come up with the masculine attached subjective pronoun and refer to them as one verb.

[Qurʾān 4:113]: ﴿If it were not for the grace of Allah﴾ the Prophethood given to Prophet Muḥammad ﴿and His mercy to you﴾ by supporting you with revelation ﴿a party of them would have tried to﴾ 'hamat' means 'secretly intended'. 'Ṭāʾifah' means a group of people. Tuʿmah is the one referred to here ﴿deceive you﴾ by considering your judgment to be wrong ﴿Yet they would deceive none but themselves﴾ they lead themselves to wrongdoing ﴿or can they harm you in the least﴾ those who falsely testified for the thief ﴿Allah has revealed to you the Book﴾ The Qurʾān ﴿and wisdom﴾ judgment by revelation ﴿and taught you what you never knew﴾ before revelation ﴿Great ˹indeed˺ is Allah's favor upon you!﴾ Allah's Blessing of Prophethood to the Prophet (PBUH) is great. This is the opinion of Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās.

(Very weak narration) Juwaybir via Aḍaḥāk via Ibn ʿAbbās interpreted "If it were not for the grace of Allah and His mercy to you" as follows: 'It is Islam and Qurʾān "a party of them would have tried to" this is the tribe of Thaqīf "to deceive you" because they came to the Messenger of Allah (PBUH) (356) and said: 'O Muḥammad, we came to pledge allegiance to you but we will not join any battle nor pay any 'mandatory' charity (Zakāt). We also won't break our idols with our own hands and we will receive spoils of war for one year'[1]. The Prophet (PBUH) didn't reply to them as Allah protected him from them and blessed him with his bounties. Allah taught the Prophet (PBUH) that he will be protected and

(1) **The assessment of the reliability of the chain of transmitters:**
- It contains Juwaybir who is very weak, the assessment that is mentioned on the authority of Aḍ-Ḍaḥḥāk by As-Samarqandiy, in (Baḥr al-ʿUlūm) 1/387, and Ibn al-Jawziy, in (Zād al-Masīr) 2/196.

supported by Allah and that nothing of which the Prophet (PBUH) dislikes will happen. "Yet they would deceive none but themselves" this is the envoy of Thaqīf "or can they harm you in the least" they cannot remove the Prophethood away from you as Allah made you worthy of it "Allah has revealed to you the Book and wisdom" the rulings of Islam "and taught you what you never knew" the teachings of Islam "Great ⌜indeed⌝ is Allah's favor upon you!" the favor of faith.

[Qurʾān 4:114]: ﴿There is no good in most of their secret talk﴾ Alkalbiyy via Abī Ṣāliḥ via Ibn ʿAbbās said: "This is the tribe of Tuʿmah[1] ﴿only in commanding charity﴾ 'ʾmr' means encourage ﴿or good﴾ by lending someone ﴿or reconciliation between people﴾ between Tuʿmah and the Jewish person ﴿To anyone who does these things﴾ lending, reconciliation, and charity ﴿seeking to please Allah, We shall give a rich reward﴾ in the next world.

Ibn Assariyy said: "'Najwā' means a secret talk in a group of people or between two people privately or publicly." (Alqurṭubiyy considered this meaning to be wrong).

'Najawt' linguistically means got purified or dropped out of something (such as branches of the tree). 'Najawt' the skin of the camel means 'I cut the skin of the camel', etc. 'Najawt fulān' means 'I smelled someone'. The poet said: **"I smelled a bad odor from a swordsman … which was similar to a dead body of a dog which has recently died."** The poet used the word 'najawt' which means 'smelled' in this context.

If you say 'najawt' to the tendons of animal, then it means that you extracted them. A poet said: **"The hip was moving and the upper body was moving … like the lefthanded person who extracts the tendons."**

'Najwah' means a 'high place'. The poet said: **"Staying in a high place is like staying on the ground … and the covered person is similar to the one who walks through a wide piece of land."**

---

(1) **The assessment of the reliability of the chain of transmitters:**
- It contains Al-Kalbiy who is accused of lying.
- See: (Baḥr al-ʿUlūm) 1/387 by As-Samarqandiy and (Zād al-Masīr) 2/196 by Ibn al-Jawziy.

The meaning of "There is no good in most of their secret talk" is as follows: 'What they plot while secretly talking "only in commanding charity" 'man ʾamar biṣadaqah': the word 'man' in Arabic may be considered in the place of a 'marfūʿ, manṣūb, or majrūr'. If it is 'manṣūb', then the word 'fī' before 'man' would be considered removed by means of ellipses. The 'najwā' would be men who engaged in secret talks like the verse: ﴿We know best how they listen to your recitation and what they say privately﴾ the word 'najwā' refers to the men who engage in secret talks. Allah also says: ﴿There is no secret conversation between three people﴾.

If 'najwā' is 'manṣūb', then it would be considered a verb. The word 'ilā' would be a detached exclusion (istithnāʾ munqaṭiʿ), which is 'manṣūb'.

Annābighah said: "No one in the house except fatty meat." The exception in the predicate after 'ilā' is of something that has nothing to do with the subject 'no one in the house'.

It can also be considered 'marfūʿ' if it was repeated. The poet said: **"A town which has no one to sit with … except calves and except white camels."** (357)

[Qurʾān 4:115]: ﴿if anyone opposes the Messenger, after guidance has been made clear to him﴾ this verse was also revealed about Tuʿmah ibn Ubayriq. When Qurʾān was revealed about him, his people knew that he was the culprit so he ran away to Makkah to escape the scandal and the punishment of cutting his hand. So Allah, the Almighty revealed the verse: "if anyone opposes the Messenger" 'yushāqiq' means oppose ﴿after guidance has been made clear to him﴾ 'tawḥīd' (monotheism) has been made clear to him ﴿and follows a path other than that of the believers﴾ the religion of the people of Makkah; the idolaters ﴿We shall leave him on his chosen path﴾ We leave him to be supported in the Day of Judgment by those whom he followed their path in this life ﴿We shall burn him in Hell, an evil destination﴾ Tuʿmah didn't repent or go back to the right path and willfully backslid. He went at night to a man from the tribe of Banī Sulaym whose name is Alḥajāj ibn ʿilāṭ. He dug into Alḥajāj's house but a rock fell down so he couldn't get in nor get out of

the house. He was captured in the morning to be executed. Some people said: "Leave him, he just wanted to seek your refuge." They released him and drove him out of Makkah so he travelled with merchants from the tribe of Qiḍāʿah to Levant. They camped somewhere but a number of baggage were stolen by Tuʿmah so they chased him and hurled stones on him until he passed away. The stones which were thrown on him were used as a grave for him to be buried. It is also said that he took a boat to Harrah of Banī Sulaym and began worshipping one of their idols until he died. Allah, the Almighty revealed the following verse about him:

[Qurʾān 4:116]: ﴿Allah does not forgive the worship of others beside Him- though He does forgive whoever He will for lesser sins- for whoever does this has gone far, far astray﴾ and the verse: ﴿As for male and female thieves, cut off their hands﴾.

(Very weak narration) Juwaybir via Aḍaḥāk via Ibn ʿAbbās interpreted the verse: "if anyone opposes the Messenger" as follows: 'This verse was revealed about a group of people from Quraysh who came to the Messenger of Allah (PBUH) in Madīnah and then they embraced Islam so the Messenger of Allah (PBUH) accepted their pledge of allegiance but they travelled back to Makkah as apostates and idolaters, therefore, Allah, the Almighty revealed this verse about them.'(1)

"If anyone opposes the Messenger" 'yushāqiq' means to leave or take as an enemy "after guidance has been made clear to him" after it has been made clear to him that Muḥammad is Allah's servant and Messenger "and follows a path other than that of the believers" 'sabīl' means path "We shall leave him on his chosen path" We shall leave him depend on the idols that have no power to benefit or harm in the Day of Judgment. They (the idols) won't be able to save them from Allah's punishment "We shall burn him in Hell"

(1) **The assessment of the reliability of the chain of transmitters:**
- It contains Al-ʾAzdiy who is very weak, the assessment that is mentioned by As-Samarqandiy in (Baḥr al-ʿUlūm) 1/388, and Al-Qurṭubiy in (Al-Jāmiʿ li ʾAḥkām al-Quʾān) 5/385.

due to worshipping idols "an evil destination" 'sāʾat maṣīrā' refers to 'an evil dwelling place in the Day of Judgment'.

Aḍaḥāk via Ibn ʿAbbās (358) interpreted the verse: "Allah does not forgive the worship of others beside Him" as follows: 'A chieftain of a Bedouin tribe came to the Messenger of Allah (PBUH) and said: 'O Prophet of Allah, I am an old man who has immersed himself in sins but I never associated partners with Allah since embracing Islam and believing in Allah's Oneness. I never worshiped other than Allah to protect me and I never committed these sins with pride or lack of glorification of Allah. I never had a single thought that I could escape Allah's punishment and I regret my wrongdoing, I repent to Allah, and I ask His forgiveness. What is my destiny according to Allah's ruling?'. Therefore, Allah, the Almighty revealed: "Allah does not forgive the worship of others beside Him."

Associating partners with Allah (Shirk) isn't forgiven if the disbeliever died without repenting "though He does forgive whoever He will for lesser sins" any lesser sins than 'Shirk' "for whoever does this has gone far, far astray" he is truly misguided and deprived of all what is good.

It is clear that the verse "if anyone opposes the Messenger" is a proof for the authenticity of 'ijmāʿ' (consensus). And the verse "Allah does not forgive the worship of others beside Him" is a refutation of the kharijites who claimed that the one who commits a major sin becomes a disbeliever. Allah says: "Allah does not forgive the worship of others beside Him- though He does forgive whoever He Wills for lesser sins" which means that Allah differentiated between 'Shirk' and other sins. Allah clarified that He will never forgive 'Shirk' and if major sins were really a type of disbelief, then Allah wouldn't have differentiated between 'Shirk' and other sins. This proves that the opinion of the kharijites is baseless.

In the end of the story, Allah, the Almighty explained what 'Shirk' is: [Qurʾān 4:117]: ﴿Instead of Allah, they only invoke female gods and they ⌜actually⌝ invoke none but a rebellious Satan﴾

It is very clear that the one who commits a major sin while admitting that it is prohibited can't be considered a disbeliever.

This also refutes the opinion of Muʿtazilites who considered the one who commits major sins to be in a rank between belief and disbelief. Allah, the Almighty Hasn't made any middle rank between belief and disbelief. Allah also didn't consider sins to be in opposition to belief. This refutes the opinion of those who considered major sins as a proof of a lack of belief.

The verses also refute the opinion of the Murjites (They believe that actions are deferred from belief). They claimed that the believer will never be punished (in the Day of Judgment) even if he commits major sins. Allah, the Almighty made it clear that the disbeliever will never be forgiven and He only forgives anything else of whoever He wills. The statement "whoever He wills" proves that the believer can be punished or forgiven. This statement also refutes those who claimed that the ones who commit major sins will never be forgiven.

The following verse was revealed about the people of Makkah: "Instead of Allah, they only invoke" 'yadʿūn' means 'worship' as in the other verse: ﴿Your Lord has proclaimed, ﴿Call upon Me, I will respond to you﴾ the word 'ʾudʿūnī' means 'worship me'. The evidence for that is the rest of the same verse: ﴿Surely those who are too proud to worship Me﴾.

"female gods" 'lāt', 'ʿuzā', and 'manāt', and other false deities that they used to worship with Allah (359). Each one of them (the idols) had a specific devil which appeared and talked to the sorcerers and keepers of the idols. Allah says: "and they ⌜actually⌝ invoke none but a rebellious Satan" the polytheists used to call their idols with female names according to the opinion of Abī Mālik, Assudiyy, Ibn Zayd, Alkalbiyy, and most interpreters. The evidence for this interpretation is the Qirāʾah of Ibn ʿAbbās (Qirāʾah Shādhah): "Instead of Allah, they only invoke 'athunā'" the word 'athunā' is the plural of 'wathan' which means an idol. The letter 'wāw' is transformed into 'hamzah' like the word 'ʾuqitat' which is 'wūqitat'.

It was also read as ‘unthā’ which is the plural of ‘ināth’ like ‘mithāl and muthul, thimār and thamar’. (Qirāʾah Shādhah)

Alḥassan, Qatādah, and Abū ʿUbaydah said: “‘ināthā’ means ‘dead’ without any soul like a piece of wood or any solid material like a rock, etc. Arabs talk about dead things by using the feminine form such as ‘alʾḥjār tuʿjibunī’ (I like the rocks).”

“and they ⌜actually⌝ invoke none but a rebellious Satan” ‘marīd’ means ‘mārid. The morphological balance of ‘faʿīl’ has the same meaning of ‘fāʿil’ like ‘qadīr and qādir’. ‘marīd’ means strong and rebellious who transgresses the boundaries of obedience to Allah. ‘marad, yamrud, murūdā and murādah’ are used about a man who rebels and transgresses the boundaries of obedience. The linguistic origin of the word ‘marīd’ according to Arabs is a leveled surface of a wall ‘mumalas’ and a tree that has scattered leaves ‘mardāʾ’. Therefore, a man who has no beard is called ‘ʾamrad’, which means soft without any hair.

‘marīd’ means a person who slithers away from obedience.